ROMAN SCRIPT

ALLAH
KAHAAN HAI ?

Taleef
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MAKTABA AL-USAID
Tolichowki, Hyderabad-8 (T.S.)

ALLAH KAHAAN HAI?

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FEHRIST

Allah kahaan hai?

Arz-e-Nashir

الحمد لله كفى وسلام على عباده الذين اصطفى ،امابعد!

Daur-e-Nabawi ﷺ aur daur-e-Sahaaba ﷺ mein jo aqaayed musalmaanon mein bilkul musallamah the aur unke silsile mein kisi ka koyi ikhtelaaf nahin tha un mein ek aqeedah "Allah Ta'ala ke apni zaat ke saath arsh par mustawi hone" ka aqeedah bhi hai, Sahih Muslim ki ek rivaayat ki raushni mein hamaare saamne yeh baat zaroor aati hai ke Nabi ﷺ ne ek laundi se sawaal kiya tha "اين الله" **"Allah kahaan hai?"** rivaayat se waazeh hai ke Nabi ﷺ ke iss sawaal ki wajah yeh nahin thi ke Aap ﷺ ko sahaaba ke maabain iss baare mein koyi ikhtelaaf nazar aaya tha, Nabi . ne usse yeh sawaal mahaz uske eemaan ko jaanchne ke liye poochha tha, isse ahum baat ka andaazah bakhoobi kar sakte hain ke deen mein iss sawaal ki kis qadar ghair ma'loomi ahmiyat hai?

Sahaaba Kiraam ke, ummat ke, salaf-e-saaleheen ke yahaan bhi yeh koyi nazaayi masalah nahin raha, balke woh bade shad-o-madd ke saath iske qaayel rahe aur iske inkaar karne waalon ke silsile mein unka lahja aur moqif sakht raha, jaisa ke aap **INSHA ALLAH** iski misaalein padhenge, sahaaba wa salaf- ke darmiyaan iss ittefaaq ki wajah yeh hai ke Imam Zahabi ke lafzon mein "Allah Ta'ala ke liye mustawi-e-arsh ki sifat tasleem karna, yeh nass ki itteba' shariat ki pairwi aur uss cheez ki tasdeeq karna jise khud Allah Ta'alane apne liye bayaan farmaya hai" Qura'n kareem mein Allah Ta'ala ki yeh sifat saaf lafzon mein 7 maqaamaat par iste'maal ki gayi hai, woh aayaat to bahut si hain jin mein Allah ke U'lu (buland hone) sifat ka zikr hai.

maqaam-e-afsos hai ke aaj ummat mein aqaayed ko jo masaayel munaaza' feeh aur ikhtelaafi bane huye hain un mein ek istawa ka masalah bhi,ba'z ahbaab ki khaahish par aur haq ko haq saabit karne aur baatil ke baatil hone ki shahaadat faraahum karne ki gharz se "Maktabah Al-Usaid,toli chowki,hyd" iss ahum masalah par kitab ki tabaa'at ka sharf haasil kar rahaa hai, iss tamanna aur dua' ke saathke rabb-e-baari Ta'ala ise ummat ki islaah ka zariya banaaye aur maktabah ke zimmedaaraan wa muaawineen ke hasanaat ke mizaan mein jagah de. Aameen

Muhammad Saijd Usaid Nadwi

Faizi Book Depot,Toli Chowki hyd,(19/2/2015)

Muqaddmah

ان الحمدلله نحمده ونصلی علیٰ رسوله الکریم. امابعد!

Beshak khalis ta'reef Allah ke liye hai,hum uski hi ta'reef karte hain aur usse hi madad talab karte hain aur usse hi maghfirat talab karte hain aur Allah ki panaah talab karte hain apni jaanon ki buraayi se apne bure kaamon se, jise Allah hidaayat deta hai use koyi gumraah nahin kar sakta, aur jise Allah gumraah karta hai use koyi hidaayat dene waala nahin, aur main gawaahi deta hoon ke beshak Allah ke e'laawah koyi sachcha ma'bood nahin, aur woh akela hai uska koyi shareek nahin, aur main gawaahi deta hoon ke beshak Muhammad ﷺ Allah ke bande aur Allah ke Rasool hain,

Iske ba'd beshak sab se ziyaadah khair waali baat Allah ki kitab hai aur sab se khair waali hidaayat Muhammad ﷺ (ke zariye milne) waali hidaayat hai, aur har naya kaam bida't hai aur har bid'at gumraahi hai aur har gumraahi aag mein hai.saabqah ummaton ki tarah hum ne bhi apne mazhabi aqaayed aur msaayel apnaane mein apne qisse kahaaniyon aur naam nehaad ulamaa se husn-e-zan par bahut ziyaadah e'temaad kiya aur apne ma'bood-e-haqeeqi Allah Ta'ala ke naamon aur sifaat ki tauheed se door huye, apne malik-o-khaliq se door huye, na uski zaat ko pahchaana na uski sifaat ko jaana, Allah ko khuda kar daala, khaliq ko makhlooq mein qaid kar daala, aur aur aur, Allah Ta'ala ne hamaari hidaayat-o-rushd ke liye apne ek Rasool Jibrayeel علیہ السلام ke zarie apne doosre Rasool Muhammad ﷺ par apna kalaam naazil kiya, aur apni zaat aur sifaat ke baare mein jo chaaha jitna chaaha apne kalaam aur apne Rasoolullah ﷺ ke kalaam mein humein uski khabar farmaayi,

in do zariyon aur waaston ke elaawah aur koyi zariyah ya waastah aisa nahin jo humein Allah Ta'ala ki zaat aur sifaat ke baare mein koyi aisi khabar de sake jis par shak ki gunjaayish na ho aur uss par eemaan laana farz ho, aur in do zaraay'e se aane waali akhbaar ke baare mein shak ki koyi gunjaayish nahin jis ne shak kiya woh saahib-e-eemaan nahin kyun ke Allah Tabaarak wa ta'ala aur Rasoolullah ﷺ ke farmaan par eemaan laana farz hai baat ko mukhtasar rakhne ke liye apne iss waqt ke mauzu ki taraf aata hoon, jo ke Allah Ta'ala ki zaat, sifaat aur naamon ki tauheed se muta'alliq ek bunyaadi aqeedah hai aur ek bunyaadi sawaal bhi hai ke ......**Allah kahaan hai**??? Aayiye ikhtesaar ko madde nazar rakhte huye iss sawaal ka jawaab dhoondte hain, mandarjah zel cheezon mein aur mandarjah zel tarteeb se ......

Pahle (1)Allah Ta'ala ke kalaam paak ya'ni Qur'an Kareem mein, uske ba'd(2)Rasoolullahﷺ ke faraameen mubaarakah ya'ni ahaadees-e-shareefah mein (aur **INSHA ALLAH** sirf sahih saabit shudah ahaadees ka zikr hoga), uske ba'd (3) sahaaba ke aqwaal mein, uske ba'd(4)Taabay'een uske ba'd(5) taba' taabay'een uske ba'd(6)ummat ke ma'roof aimmah (imamon) ke aqwaal, aur **INSAHA ALLAH** Ta'ala tamaam aqwal ki sehat aur durustagi ki tahqeeq ke saath, apne mandarjah baala sawaal ka jawaab talaash karte hain, iss mauzu se muta'alliq aksar kuchh shukook-o-shub haat ka izhaar rahta hai, masalan kahaa ya likkha jaata hai ke......Allah Ta'ala har jagah maujood hai ......ya, Alfaaz ki kuchh tabdeeli ke saath kahaa ya likkha jaata hai ke ......Allah ka wajood zameenon aur aasmaanon mein ek hi jaisa qaayem hai, ya ...... Allah Ta'ala ke liye makaan saabit karna kufr hai ...... ya, Allah ko kisi ek jagah par saabit karne se tajseem waarid hoti hai aur yeh kufr hai ...... waghairah waghairah, dilon ke haal sirf aur sirf Allah subhaanahu wa ta'ala hi jaanta hai, lekin zaahiri taur par umooman un shukook wa shubhaat ke do teen hi asbaab sujhaayi dete hain ke , ya to laa ilmi ki bena par, ya kabhi jaante boojhte huye aur kabhi na jaante huye kisi maslak wa mazhab ko hi durust saabit rakhne ki koshish mein, aur , ya apni kisi pasandeedah shakhsiyat ki baat ko hi thheek saabit karne ki koshish mein, ya apne khud saakhtah falsafon aur apni zaati aql mein aane waale wasaawis ko hi durust saabit karne ki koshish mein aisa kiya jaata hai, yahaan shuru mein, to main in mazkoorah baala falsafiyaanah shukook ka sirf itna sa zikr hi kaafi samajhta hoon, **INSHA ALLAH** in falsafah zadah shubhaat ka inhi ke andaaz mein mantaqi aur falsafiyaanah jawaab aakhir mein dunga.

Allah Ta'ala meri iss koshish ko qubool farmaaye aur iss ko padhne waalon ki islah ka aur meri maghfirat ka sabab banaaye, Aameen

Adil Suhail Zafar

Allah Subhaanahu Wa Ta'ala ke Faraameen

Aaiye sab se pahle dekhte hain ke Allah Ta'ala ne iss baare mein kiya farmaaya hai?

1.Allah Ta'ala ka farmaan hai......

"Beshak tumhaara rab woh hai jis ne aasmaanon aur zameen ki takhleeq 6 din mein ki phir arsh par qaayem huwa, woh din ko raat se iss tarah chhupa deta hai ke raat din ko jaldi se aa leti hai aur suraj aur chaand aur doosre sitaaron ko iss tarah banaaya ke woh sab Allah ke hukm ke taabe' hain, to kiya uske liye hi nahin hai khaliq hona aur hakim hona badi hi khoobyon waala hai tamaam jahaanon ka rab".

(Surah A'araaf:7/54)

2.Allah Ta'ala ka farmaan hai......

"Beshak tumhaara rab woh hai jis ne aasmaanon aur zameen ki takhleeq 6 din mein ki phir arsh par qaayem huwa (wahaan se tamaam) kaam ki tadbeer karta hai, koyi uski ijaazat ke baghair (uske saamne) shafaa'at karne waala nahin hai, aisa hai tum sab ka rab hai lehaaza uski ibaadat karo, kiya tum phir bhi sochte nahin" **(Surah Yunus:10/3)**

3.Allah Subhaanahu wa Ta'ala ka farmaan hai......

Allah woh hai jis ne aasmaanon ko baghair sutoonon ke buland kiya (jaisa ke) tum iss (aasmaan-e-dunya) ko dekh rahe ho phir Allah arsh par qaayem huwa aur suraj aur chaand ko iss tarah apne maa tehat kiya ke woh ek muqarrar shudah waqt tak ke liye chal rahe hain Allah hi kaam ki tadbeer karta hai (aur) wazaahahat ke saath nishaanyan bata raha hai taake tum log apne rab se milne par yaqeen karlo".

(Surah Ra'd:13/2)

4.Allahur Rahmaan ka farmaan hai......

Ar-Rahmaan (Woh hai jo) Arsh par qaayem hai.

(Surah Taha:20/5)

5.Allah, har ek cheez ke waahid khaliq ka farmaan hai......

"Rahmaan woh hai jis ne aasmaanon aur zameen aur jo kuchh bhi inke darmiyaan hai (sab) ki takhleeq 6 din mein ki phir arsh par qaayem huwa pas aap iske baare mein kisi khabar geer se hi poochhye" **(Surah Furqaan:25/59)**

6.Allah Al-hakeem ka farmaan hai :

"Allah woh hai jis ne aasmaanon aur zameen aur jo kuchh inke darmiyaan hai (sab) ki takhleeq 6 din mein ki phir arsh par qaayem huwa (Allah ke saamne) Allah ke elaawah tum sab ka koyi madad gaar nahin aur na hi koyi sifaarish karne waala kiya tum log yaad nahin rakhte." **(Surah Sajdah:32/4)**

7.Allah Al-Kareem ka farmaan hai:::

"Allah woh hai jis ne aasmaanon aur zameen ki takhleeq 6 din mein ki phir arsh par qaayem huwa woh jaanta hai jo kuchh zameen mein daakhil hota hai aur jo kuchh zameen se nikalta hai, aur jo kuchh aasmaan se utarta hai aur aasmaan mein chadhta hai aur tum log jahaan kahin bhi ho woh tum logon ke saath hai aur jo kuchh tum log karte ho Allah woh sab dekhta hai." **(Surah Hadeed:57/4)**

Iss mandarjah baala aayat-e-mubarakah mein hamaare iss rawaan mauzu ki daleel ke saath saath ek aur baat ki bhi wazaahat hai, jiske baare mein aksar log ghalat fahmi ka shikaar hote hain, aur woh hai Allah Ta'ala ki "mayiyat" yani uska saath hona, jis ke baare mein umooman yeh khayaal kiya jaata hai ke Allah subhaanahu wa Ta'ala apni zaat-e-mubaarak ke zariy'e kisi ke saath hota hai, jo ke durust nahin hai kyun ke Allah jalla jalaalahu ne khud hi apni "ma'yiyat" ki kaifiyat bayaan farmate huye irshaad farmaya: "aur jo kuchh tum log karte ho Allah woh sab dekhta hai" ya'ni Allah subhaanahu wa Ta'ala ka saath hona uske ilm-o-qudrat, samaa'at-o-basaarat ke zaryie' hai, na ke uski zaat-e-mubaarak ke wajood paak ke saath kisi ke saath hona hai, **INSHA ALLAH** iss mauzu par baat phir kisi waqt,

8.Allah Al-Mo'iz ka farmaan hai:::

"Jo (koyi) izzat chaahta hai to (woh yeh jaan rakkhe ke) tamaam tar izzat Allah ke liye hai (ya'ni izzat dene waala wahi

hai) paak baatein uss (Allah) ki taraf chadhti hain aur nek amal apne karne waale ko buland karta hai aur jo log buraayiyaan karte hain unke liye shadeed azaab hai aur unki buri chaal hi neest-o-naabood hogi" **(Surah Faatir:35/10)**

9.Allah zil ma'aarij ka farmaan hai:::

"Sawaal karne waale ne azaab ke baare mein sawaal kiya jo waaqe' hone wala hai. kaafiron ke liye uss azaab ko door karne waala koyi bhi nahin. Allah ki taraf se (Allah wahi hai) jo (Aasmaanon ki) seedhiyon ka malik hai. Uss (Allah) ki taraf farishte aur Rooh (inhi seedhiyon ke zariy'e) chadhte hain, ek (aise) din mein jis ki miqdaar (tumhaari ginti ke mutaabiq) 50,000 saal ke baraabar hai" **(Surah Ma'aarij:70/1-4)**

10.Allahul A'ala ka farman hai:

"Woh (Allah)aasmaan se lekar zameen tak (har) kaam ki tadbeer farmata hai phir woh (kaam) ek aise din mein jiski miqdaar tumhaari ginti ke mutaabiq ek 1000 saal hai Allah ki taraf chadh jaata hai" **(Surah Sajdah:32/5)**

11.Allah Al-a'liyyul qadeer ka farman hai:

"Woh (ya'ni farishte) apne oupar se apne rab se darte hain aur jo hukm unhein diya jaata hai ke mutaabiq (har) kaam karte hain" **(Surah Nahal:16/50)**

Allah Ta'ala ke mandarjah baala faraameen se saaf aur waazeh taur par samajh mein aata hai ke Allah Ta'ala apni tamaam tar makhlooq ke oupar, usse juda aur buland hai, kisi lafz ki koyi tashreeh ya taweel karne se pahle humein Allah Ta'ala ke yeh darj zel faraameen bhi zahan mein rakhne chaahin jin mein Allah Ta'ala ne apne Rasool-e-Akram ﷺ ko mukhaatab farmaa kar, unke ummatyon ko Nabi ﷺ ke mansab-e-resaalat ki zimme daariyon mein se sab se aham zimme daari bataayi hai aur humein yeh samjhaaya ke Allah Ta'ala ke faraameen mubarakah ko Allah ke Rasoolullah ﷺ ki bayaan kardah qauli aur amli tafseer, sharah aur ta'leemaat ke mutaabiq samajhna hai, na ke apni aqal-o-soch, mezaaj, pasand wa naapasand aur apne khud saakhtah jehaalat zadah falsafon ke mutaabiq: "Aur (aye muhammad) hum ne

aap ki taraf zikr (qur'an) naazil kiya taake aap logon ke liye waazeh farmaayein ke unki taraf kiya utaara gaya hai aur taake woh ghaur karein". **(Surah Nahal:16/44)**

aur mazeed taakeed farmaayi ke:::

"Aur (Aye Muhammad) hum ne aap ki taraf yeh kitab sirf isliye utaari hai ke yeh log jis (cheez) mein (bhi) ikhtelaaf karte hain aap in logon par (is kitab ke mutabiq) woh (cheez) waazeh farmaa deejiye, aur (hum ne yeh kitab) eemaan waalon ke liye hidaayat aur rahmat (banaakar naazil ki hai)"

(Nahal:16/64)

Allah ta'ala ke faraameen ki tafseer aur sharah ki zimmedaari Allah ki taraf se apne Rasoolullah ﷺ ko di gayi hai har kas wa naakas ko yeh ijaazat nahin ke woh apni marzi se, ya apni soch-o-fikr ke mutabiq, ya uske zahan par musallat falsafon aur shara'an naa maqbool khud saakhtah kasotiyon ki benaa par qur'an paak ki aayaat-e-mubaarakah ki aisi tafseer ya sharah kare jo Allah ya Rasoolullah ﷺ ki sahih saabit shudah sunnat-e-mubaarakah ke mutaabiq na hon, aur jab uski jehaalat zadah sochein aur falsafe qur'an kareem ki aayaat-e-shareefa ke zariye mardood qaraar paaye to aayaat-e-shareefa ki baatil ta'wilaat karne lage, aur jab uski baatil ta'wilaat sahih saabit shudah sunnat-e-mubaarakah ke zariy'e mardood qaraar paayein to sunnat-e-mubaarakah ka hi inkaar karne lage, pas Allah ke muqarrar kardah tafheem qur'an ke iss durust manhaj ke mutaabiq, Allah tabaarak wa Ta'ala ki zaat paak ke tamaam tar makhlooq se juda, alag aur buland hone ki sifat ke bayaan waali aayaat-e-mubaarakah ke ba'd ab hum yeh muta'lah karte hain ke Allah Ar-Raheem ke Rasool-e-Kareem Muhammad ﷺ ne apne Allah ki in baaton aur Allah ki iss sifat-e-u'lu ya'ni tamaam tar makhlooq se juda, alag aur buland hone ke baare mein kiya farmaya hai? uske ba'd **INSHA ALLAH** jaisa ke pahle kaha gaya hai sahaaba رضی اللہ عنہم Tabey'een, Tabe' Tabe'yeen aur aimma رحمہم اللہ ke aqwaal, phir aap faislah keejiyega ke Allah Ta'ala oupar hai? ya

ma'aazallah har jagah muntashir jise aam taur par har jagah maujood hone ke alfaaz mein bhi zikr kiya jaata hai? ya kahin aur? aur Allah Ta'ala ne khud apne baare mein aur Allah ke Rasool ﷺ ne jo kuchh Allab ke baare mein bataaya hai woh kahna kufr hai ya uske khilaaf kahna??? "Pas ibrat haasil karo aye baseerat waalo",

Allah Ta'ala ke faraameen ke ba'd ab **INSHA ALLAH** hum Allah ke Rasool-e-kareem Muhammad ﷺ ke irshaadaat jo bila shak-o-shubah Allah ki wahi ke mutaabiq un ﷺ ki zabaan-e-mubaarak se ada huye, un irshaadaat ka muta'lah karte hain.

Rasoolullah ﷺ ke faraameen

Oupar zikr shudah aayaat-e-mubaarakah ke ba'd ab **INSHA ALLAH** ahaadees-e-shareefah zikr karta hoon aayiye dekhte hain ke Allah ke Rasool ﷺ ne Allah ki iss sifat-e-U'lu ya'ni tamaam tar makhlooq se juda aur buland hone ke baare mein kiya farmaya hai:::

1.:::Mu'aawiyah Ibnul Hakam Assulami ﷺ ka kahna hai "ek dafa' main Rasoolullah ﷺ ki imaamat-e- mubaarakah mein namaaz padh raha tha ke namazyon mein se kisi ko chheenk aayi to main ne kaha "Allah tum par raham kare", to logon ne mujhe kankhiyon se dekha, to main ne kaha: "meri maan mujhe kho de tum log mujhe iss tarah kyun dekh rahe ho",to un sab ne apne haath apni raanon par maare, to main jaan gaya ke yeh log mujhe khaamoosh karwa rahe hain to main khaamoosh hogaya, mere maan baap un ﷺ par qurbaan hon main ne un ﷺ se pahle aur na hi ba'd mein un ﷺ ki tarah behtareen ta'leem dene waala achchha ustaad koyi nahin dekha, ke jab Rasoolullah ﷺ apni namaaz se farigh huye, to unhon ne na to mujhe daanta na hi mujhe maara na mujhe bura kaha, balke sirf itna farmaya ke "Yeh namaaz hai iss mein insaanon ki baatein jaayez nahin hain yeh (namaaz) to tasbeeh hai, takbeer hai aur qur'an padhna hai) ya jaise bhi Rasoolullah

ﷺ ne farmaya: main ne arz kiya "ya rasoolallah main abhi abhi jaahiliyat mein tha, aur Allah hamaare paas islam le kar aaya aur hum mein se kuchh log kaahinon ke paas jaate hain", to irshaad farmaya: "Tum un (kaahinon) ke paas mat jaana",

Main ne phir arz kiya "Hum mein se kuchh log parindon ke zariye' shugoon lete hain" to Irshaad farmaya: Yeh aisi cheez hai jo woh log apne seenon mein paate hain lekin yeh kaam unhein (apne kamon) se roke nahin"(Ya'ni shugoon waghairah mat liya karein warnah iss badaqeedgi ki wajah se shugoon baazi karne waale log apne kaamon se ruk jaate hain aur unhein apne kaamon se rukna nahin chaahiye),

Ibnus Sabbah (Imam Muslim رحمہ اللہ ki taraf se sanad mein sab se pahle raawi رحمہ اللہ) ka kahna hai ke (yeh shugoon baazi tumhein (apne kaamon) se mat roke)

(Aage phir Mu'aawiyah Binul Hakam رضی اللہ عنہ ka kahna hai) phir main ne arz kiya: "Hum mein se kuchh log lakeerein banaate hain" (Ya'ni zaayichah baazi karte hain jo kaahinon ke kaamon mein se hai),

to irshaad farmaya:::Nabiyon علیہم السلام mein se ek Nabi khat kashi kiya karte the pas agar kisi ka khat Uss Nabi (علیہ السلام) ke khat ke muaafiq ho jaaye to thheek hai)

(yeh ek naamumkin kaam hai, kyun ke Ambiya علیہم السلام ko Allah ki taraf se wahi hoti thi aur unko diye jaane waale khusoosi uloom mein se yeh ek Ilm ek Nabi علیہ السلام ko diya gaya tha, lehaaza uss ilm ka husool jo sirf wahi ke zariye' kisi nabi ya Rasoool ko khaas taur par diya gaya ho, kisi ghair Nabi ke liye na mumkin hai, aur yahi baat samjhaane ke liye yahaan Rasoolullah ﷺ ne yeh andaaz-e-bayaan ikhtiyaar farmaya hai),phir Mu'aawiyah رضی اللہ عنہ ne Rasoolullah ﷺ ki khidmat-e -aqdas mein pesh aane waale apne ek aur waaqiya' ka zikr kiya ke::: "mere paas ek baandi hai jo Ohud (pahaad) ke saamne aur ird gird meri bakriyaan charaaya karti thi ek din main ne dekha ke uski (nigraani mein meri) jo bakriyaan thin un mein se ek ko bhediya le gaya, main Aadm ki aulaad mein

se ek aadmi hoon jis tarah baaqi sab aadmi ghamgeen hote hain main bhi usi tarah ghamgeen hota hoon, lekin main ne (iss ghum mein) ise ek thhappad maar diya, to main Rasoolullah ﷺ ke paas aaya kyun ke use thappad maarna mere liye (dil par) bada (bojh) ban gaya tha, main ne arz kiya, "Aye Allah ke Rasool kiya main use aazaad na kar doon?", to Rasoolullah ﷺ ne irshaad farmaya::: Uss baandi ko mere paas laao, to main uss baandi ko lekar (phir dobaarah) haazir huwa, to Rasoolullah ﷺ ne usse daryaaft farmaya::: **Allah kahaan hai**?, "Uss baandi ne jawaaban arz kiya" "aasmaan par," Phir daryaaft farmaya: (Main kaun hoon?) Uss baandi ne jawaaban arz kiya "aap Allah ke Rasool hain", to Rasoolullah ﷺ ne mujhe hukm farmaya: ise aazaad kardo yeh eemaan waali hai."

(Sahih Muslim:537, kitabul Masaajid wa mawaazihussalaat, Baab:7 Baab Tahreemil Kalaam fissalaat wa nuskhi maa kaana min ibaahatin)

Zara ghaur keejiye ke Rasoolullah ﷺ ne baandi se kiya poochha aur uss baandi ne kiya jawaab diya???

Gaur keejiye Rasoolullah ﷺ ne uss baandi ka eemaan jaanchne ke liye, uske eemaan ki durustagi jaanchne ke liye, sirf do baatein daryaaft farmaayin, Allah ki ek zaat mubaarak ke baare mein sawaal kiya ke **Allah kahaan hai?**
Eemaanyaaat ke baare mein koyi tafseel daryaaft nahin farmayi, aur un ﷺ ki apni zaat-e-mubarak ke baare mein ek sawaal farmya ke unki haisyat wa rutbah kiya hai?, aur uss baandi ke mukhtasar se jawaab ki bena par Rasoolullah ﷺ ne uske eemaan waali hone ki gawaahi di, jis jawaab mein Allah ki zaat-e-mubaarak ke baare mein uss baandi ne yeh kahaa ke **"Allah aasmaan par hai"**

Ab zara kuchh mazeed tawajjoh se ghaur farmaayiye ke agar Allah Ta'ala ke liye yeh kahna kufr hai ke woh oupar hai, aasmaanon se oupar hai, apni tamaam tar makhlooq se oupar hai, to phir iss baat par, ya aisa kahne waalon par kufr ka fatwaa lagaane waale log sachche hain? ya uss baandi ko eemaan waali qaraar dene waale hamaare Nabi Kareem ﷺ

un par mere baap qurbaan hon sachche hain???

Iss hadees shareef ko umooman "Hadeesul Jaariyah" kahaa jaata hai, iss hadees mein aur bhi bahut se masaayel muyassar hote hain, Alhamdulillah in sab ka zikr ek alag mazmoon "hadeesul Jaariyah, ek hadees mein 9 masaayel ka bayaan" main kar chuka hoon.

2::: Abu Hurairah ka farmaan hai ke Rasoolullah ne farmaya:Jab raat ka aakhri teesra pahar hota hai to hamaara rab tabaarak wa ta'ala har raat mein dunya ke aasmaan ki taraf utarta hai aur farmaata hai" "Kaun hai jo (iss waqt) mujh se dua' kare ke main uski dua' qubool karun, kaun hai jo (iss waqt) mujh se koyi sawaal kare ke main uska sawaal poora karun, kaun hai jo (iss waqt) mujh se maghfirat talab kare ke main uski maghfirat karun"

(Sahih Bukhari: Abwaabut tahajjud/Baab:14, Sahih Muslim:758, kitab salatul musaafireen wa qasaruha, Baab:24)

Qaariyeen-e-Kiraam, Iss mazkoorah baala hadees shareef ko bhi ghaur se padhye ke Rasoolullah hamaare rab Allah azzawajal ke baare mein kiya farma rahe hain, pas agar yeh kahna kufr hai ke Allah oupar hai to kufr ka fatwa lagaane waale Rasoolullah ke iss farmaan par kiya fatwa lagaayeinge??

3::: Abu Hurairah kahte hain ke Rasoolullah ne irshaad farmaya: Raat ke farishte aur din ke farishte tum logon mein ek doosre ke peechhe aate hain aur namaaz-e-asr aur namaaz-e-fajr ke waqt ekhatthhe hote hain (ya'ni farishton ka ek giroh fajr ke waqt aata hai aur asr tak rahta hai, yeh din ke farishte hain aur doosra giroh asr ke waqt aata hai aur fajr tak rahta hai yeh raat ke farishte hain) phir woh farishte jinhon ne tumhaare darmiyaan raat guzaari hoti hai (Ya'ni asr ke waqt aane waale farishte) oupar (Allah ki taraf) chadhte hain to (wahaan) unka rab un se poochhta hai, jabke woh bandon ke baare mein farishton se ziyaadah jaanta hai, tum ne mere bandon ko kis haal mein chhoda? to farishte kahte hain jab hum ne unhein chhoda to woh log

namaaz padh rahe the aur jab hum unke paas gaye to woh namaaz padh rahe the) **(Sahih Muslim:632, Kitabul Masaajid wa mawaazeissalaat, Baab:37 ki pahli hadees, Sahih Bukhari:555, kitab mawaaqeetussalaat, Baab:16 ki doosri hadees, Sahih Ibne Khuzaimah:321, Kitabus- salaat Baab:12 ki pahli hadees, sahih Ibne Hibban: Hadees:1736, Kitabussalaat: baab,9, Muattah Imam Malik, Hadees:416,Sunan Nasai:489, kitabusslaat, Baab:21)**

4:::Abu Hurairah ﷺ se hi rivaayat hai ke Rasoolullah ﷺ ne irshaad farmaya: Beshak Allah ke kuchh aise farishte hain jo (zameen mein) chalte phirte hi rahte hain, aur (Allah ke)zikr ki majlison ki talaash mein rahte hain, jab woh koyi aisi majlis paate hain jis mein (Allah ka) zikr ho rahaa ho to woh zikr karne walon ke saath baithh jaate hain aur ek doosre ko apne paron se dhaanp lete hain, yahaan tak ke unke aur dunya waale aasmaan ke saari jagah mein woh farishte bhar jaate hain, aur phir jab alag hote hai to aasmaan ki taraf chadhte aur buland hote hain. Rasoolullah ﷺ ne mazeed farmaya: to (wahaan) Allah azzawajal farishton se poochhta hai ke "tum sab kahan se aaye ho?" jab ke Allah farishton ke baare mein khud un se ziyaada jaanta hai, to farishte jawaaban arz karte hain" Hum aap ke un bandon ke paas se aaye hain jo zameen mein aap ki paakeezgi, aur aapki badaayi, aur uloohiyat mein aapki wahdaaniyat, aur aap ki ta'reef bayaan karte hain, aur aap se sawaal karte hain)**(Sahih Muslim:7015, kitabuzzikr waddua' wattaubah, Baab:81)**

Qaariyeen-e-Kiraam, Mulaahizah farmaaiye, aur baghaur mulaahizah farmaaiye ke in donon ahaadees-e-mubaarakah mein Rasoolullah ﷺ farishton ka Allah ki taraf chadhne ka zikr farmaa rahe hain, aur ghaur farmaaiye ke chadhaa oupar ki taraf jaata hai ya kisi aur taraf????

Agar Allah Ta'ala apni zaat-e-mubarak ke saath har jagah maujood ho to Rasoolullah ﷺ farishton ke Allah ki taraf chadhne ka zikr na farmaate, balke kuchh yun kahaa jaata ke farishte apne rab ke paas hi hote hain kyun ke woh to har jagah maujood hai lehaaza farishton ko kahin se kahin, kisi

taraf jaane, chadhne utarne ki koyi zaroorat hi na hoti.

5:::Ubai Sayeedul Khudri ﷺ Yaman se laayi jaane waali zakaat ki taqseem ka ek waaqiya' bayaan karte huye kahte hain ke Rasoolullah ﷺ ne farmaya:::Kiya tum log mujhe amaanat daar nahin jaante jabke main uski taraf se amaanat daar hoon jo aasmaan par hai aur mujhe subah-o-shaam aasmaan se khabar aati hai.

(Sahih Bukhari:4351, Sahih Muslim:2500)

Ek daf'a phir ghaur famaaiye muhtaram qaariyeen ke woh kaun hai jis ki taraf se Rasoolullah amaanat daar muqarrar the???

Jis ne apne paighaamaat aur ahkaamaat ko amaanat daari se uske bandon tak pahunchaane ki zimme daari Rasoolullah ﷺ ko ataa' famaayi thi???

be shak woh Allah hi hai, aur beshak woh aasmaanon ke oupar hai,aur be shak usi ki taraf se aasmaanon ke oupar se subah-o-shaam Rasoolullah ﷺ ki taraf wahi aati thi.

6:::Abu Hurairah ﷺ kahte hain ke Rasoolullah ﷺ ne farmaya:"Jis ne paak (halaal) kamaayi se khujoor ke baraabar bhi sadqah kiya aur (yaad rakkho ke) Allah ki taraf paakeezah (cheez) ke elaawah aur kuchh nahin chadhta to Allah uss sadqah ko apne seedhe haath mein qubool farmaata hai aur uss sadqah ko sadqah karne waale ke liye badhaata hai yahaan tak woh pahaad ke baraabar ho jaata hai". **(Sahih Bukhari:7430)**

Iss mazkoorah baala hadees mein bhi badi wazaahat se bataaya gaya hai ke Allah Tabaarak wa Ta'ala har jagah maujood nahin balke bulandi par hai, aur jaisa ke pahle zikr kardah aayaat-e-shareefah aur ahaadees-e-mubaarakah mein bayaan huwa hai ke woh bulandi aasmaanon se bhi buland, arsh se bhi oupar hai, iss hadees mubaarakah mein hamaare rawaan mauzu ke elaawah do aur ahum masaayel ka faislah bhi hai:::

1:Allah halaal wa paak cheez ke elaawah kuchh qubool nahin karta, aur, ::**2**::Allah Ta'ala ka haath bhi hai, pas jo log Allah

Ta'ala ki sifaat ki mukhtalif khud saakhtah ta'wilaat karte hain woh itna hi khayaal kar liya karein ke koyi kuchh bhi ho Allah ke Rasool ﷺ se badh kar Allah ko jaanne waala nahin ho sakta, pas agar woh koyi aisi baat kahta ya maanta hai jo Allah ke Rasool ﷺ ki ta'leemaat ke khilaaf hai to woh Rasoolullah ﷺ ka mukhaalif wa naafarmaan hai, aur jo Rasoolullah ﷺ ka mukhaalif-o-naafarmaan huwa woh Allah ka mukhaalif wa naafarmaan huwa. kyun ke Allah Ta'ala ka farmaan hai: "aur jis ne Rasool ki taabe' farmaani ki uss ne Allah ki hi taabe' farmaani ki" **(Surah Nisa:80)**

Allah Subhaanahu wa Ta'ala ke iss farmaan ka mafhoom yeh huwa ke: "Jis ne Rasoolullah ﷺ ki naafar maani ki"usne Allah ki naafarmaani ki.

::**7**::Abu Hurairah ؓ kahte hain ke Rasoolullah ﷺ ne farmaya: "Uski qasam jis ke haath mein meri jaan hai jab koyi khaawind apni biwi ko apne bistar par bulaaye aur woh biwi inkaar kare to woh woh jo aasmaan par hai uss aurat se uss waqt tak naaraaz rahta hai jab tak uss aurat ka khaawind usse raazi nahin hota" **(Sahih Muslim:1436)**

Ji, kaun hai jo apne khaawind ki baat na maanne waali aurat par naaraaz hota hai, aur woh naraaz hone waala aasmaan se oupar hai, yaqeenan Allah Tabaarak wa Ta'ala hi hai.

::**8**::Abdullah bin Amr bin Aas رضی اللہ عنہما kahte hain ke Rasoolullah ﷺ ne farmaya: "Raham karne waalon par rahmaan raham karta hai, tum un par raham karo jo zameen par hain, tum par woh raham karega jo aasmaan par hai"**(Sunan Tirmezi:1920, Sunan Abu Dawood:4931, Musannaf Ibne Abi Shayba, Silsilah ahaadeesis-sahiha:925)**

Kaun hai, jo aasmaan ke oupar hai aur zameen par raham karne waale par raham karta hai, Ar-Rahmaan, yaqeenan Allah paak hi hai aur aasmaanon se upar hi hai.

::**9**::Abu Hurairah ؓ kahte hain ke Rasoolullah ﷺ ne farmaya: "Jab Allah takhleeq mukammal kar chuka to uss ne apni kitab mein likha ke meri rahmat mere ghusse par ghaalib hogi woh kitaab Allah ke paas hai arsh ke oupar"

(Sahih Bukhari:3194, Sahih Muslim:2751)

Mohtaram qaariyeen, yahaan ruk kar, ek dafa' phir ghaur farmaaiye, Allah ke Rasool ﷺ saaf bata rahe hain ke Allah Ta'ala arsh ke oupar hai, har jagah nahin, Aaayiye dekhte hain ke arsh kahaan hai, kahin aisa to nahin arsh yahin kahin ho aur Allah bhi???

::**10**::Abu Hurairah رضی اللہ عنہ kahte hain ke Rasoolullah ﷺ ne farmaya: "Jo Allah aur uske Rasool par eemaan laaya aur namaaz adaa karta raha aur ramzaan ke roze rakhta raha, to Allah par (uska) yeh haq hai ke Allah use jannat mein daakhil kare khah usne Allah ki raah mein jehaad kiya ho ya apni basti mein hi zindagi guzaari ho."

Sahaba رضی اللہ عنہم ne kaha::: Aye Allah ke Rasool kiya hum logon ko yeh khushkhabri sunaayen? to Rasoolullah ﷺ ne farmaya:

"Allah ne Allah ki raah mein jehaad karne waalon ke liye jannat mein 100 darjaat bana rakkhe hain har do darjaate ke darmiyaan itna faaslah hai jitna zameen aur aasmaan ke darmiyaan hai, lehaaza jab tum Allah se sawaal karo to firdaus maango kyun ke woh jannat ka darmiyaani aur sab se buland muqaam hai, main samajhta hoon ke uske oupar Rahmaan ka arsh hai jis mein se jannat ke darya phootte hain" (Sahih Bukhari:2790)

Imam Bukaari ne iss haddess ki rivaayat ke ba'd ta'leeqan likha ke Muhammad bin Faleeh ne apne waalid se rivaayat kiya hai "Aur usse oupar Rahmaan ka arsh hai" ya'ni oupar zikr kardah rivaayat mein raavi ki taraf se iss jumle ke baare mein jo lafz "Uraahu)ke zari'ye shak ka izhaar huwa hai woh iss doosri sanad ke zari'ye khatam hojaata hai.

Iss hadees-e-mubaarak ke zariye' humein yeh pata chalta hai ke Allah ka arsh jis se oupar Allah Ta'ala khud mustawi hai, woh arsh firdaus Al-a'ala se bhi oupar hai, yahin kahin nahin, lehaaza Allah Tabaarak wa Ta'ala apni zaat paak ke saath har jagah maujood ya qaayem nahin.

::**11**::Jareer رضی اللہ عنہ kahte hain ke Rasoolullah ﷺ ne farmaya: "Jo un par raham nahin karta jo zameen par hain uss par woh

raham nahin karta jo aasmaan par hai" **(Al-Mojamul Kabeer littabraani:2497, Targheebut Tarheeb:3411), Imam Al-Munziri ... ka kahna hai ke (Imam) Tabraani (رحمہ اللہ) ne yeh hadees bahut achchhi aur mazboot sanad se rivaayat ki hai, aur Imam Albani rahimahullah ne bhi iss baat ki taayeed ki hai aur iss rivaayat ko "Sahih Lighayrihi" qaraar diya, Sahih Targheeb wattarheeb:2255)**

::**12**::Salmaan Al-farsi ؓ kahte hain ke Rasoolullah ﷺ ne farmaya: "Tumhaara rab Tabaarak wa Ta'ala bahut haya karne waala aur buzurgi waala hai, jab uska koyi bandah uski taraf apne donon haath buland karta hai to Allah iss baat se haya' karta hai ke woh uss bande ke haathon ko khaali lautaade"

(Sunan Abu Dawood:1485, Sunan Tirmezi:3556, Imam Albani رحمہ اللہ ne kaha ke yeh hadees sahih hai),

Agar Allah har jagah maujood hai to aage peechhe dayein baayein kisi bhi taraf haath phaila kar dua' karli jaani chaahiye, aasmaan ki taraf oupar ki taraf haath kyun uthhaaye jaate hain aur dauraan-e-dua' nazrein uthha uthha kar bhi aasmaan ki taraf, oupar ki taraf dekhte hain jo iss baat ki daleel hai ke unke dil mein yeh bhi hai ke hum jis Allah se dua' maang rahe hain woh oupar hi hai.

::**13**::Abdullah Ibne Umar .. kahte hain ke Rasoolullah ﷺ ne farmaya:"Mazloom ki bad dua' se daro kyun ke woh chingaari ki tarah aasmaan ki taraf chadhti hai **(Al-mustadrak alasahihain lil haakim, Mustadrak Hakim,81, Imam Hakim ne kaha ke yeh hadees imam muslim ki sharaayet ke mutabiq sahih hai, aur Imam Albaani ne bhi sahih qaraar diya, As-silsilatus sahiha:871)**

Mazloom ki dua' aasmaan ki taraf chadhti hai, kyun uss taraf chadhti hai??? agar Allah Ta'ala har jagah maujood wa qaayem hai to phir dua' ko kisi bhi taraf chal padna chaahiye, lekin Allah ke Rasool ﷺ ki ataa' kardah iss khabar ke mutaabiq to mazloom ki dua' aasmaan ki taraf chadti hai, kyun ke wahaan tamaam tar makhlooq se buland, alag aur juda unka akela khaliq Allah hota hai, jis ne dua'yein qubool wa radd karna hoti hain,

Iss hadees paak mein hamein mazloom ki taraf se ki jaane waali bad dua' se bachne ki ta'leem bhi di gayi hai, ya'ni zulm karne se baaz rahne ki ta'leem di gayi hai kyun ke jab hum kisi par zulm nahin karenge to koyi bahaisyat mazloom hamaare liye bad dua' nahin karega mazloom ki bad dua' ke baare mein Rasoolullah ﷺ ka yeh farmaan bhi hai ke ""Mazloom ki bad dua' se bacho kyun ke uske aur Allah ke darmiyaan koyi pardah nahin hota."

(Sahih Bukhari: 2316, Sahih Muslim:19, Kitabul Eemaan Baab:7)

Zulm, mazloom ya uski bad dua' meri iss kitab ka mauzu nahin, pas apne mauzu' ki taraf waapas aate huye ek dafa' phir aap ki tawajjoh iss taraf mabzool karwaata hoon ke iss hadees-e-mubaarak se bhi yahi pata chalta hai ke chunke mazloom ki bad dua' aur Allah ke darmiyaan koyi pardah nahin lehaaza woh bad dua' aasmaanon ki taraf isi liye chadhti hai ke wahaan aasmaanon se buland, apne Arsh se oupar istawaa farmaye huye Arsh samet apni tamaam tar makhlooq se buland alag aur juda, Allah ke paas pahunche.

::**14**::An-nawaas bin Sam'aan Al-kalabi ؓ fitna-e- dajjaal ke aur yajooj maajooj ke nikalne aur qatl wa ghaarat giri karne ki khabaron par mushtamil ek lambi hadees bayaan karte huye kahte hain ke Rasoolullah ﷺ ne farmaya:"Phir yaajooj maajooj chal padenge aur khamr naami pahaad ke paas ja pahuncheinge, aur yeh pahaad baitul Muqaddas waala pahaad hai (jab wahaan pahuncheinge) to kaheinge jo log zameen par the unhein to hum qatl kar chuke, chalo ab jo aasmaan par hai use qatl karein, yeh kahte huye woh apne teer aasmaan ki taraf phekenge to Allah unke teeron ko khoon ki tarah surkh karke unki taraf palta dega"

(Sahih Muslim:2937, Kitabul Fitan wa ashraatussaa': baab:20, Sunan Nasai:2240, Kitabul Fitan:Baab:59)

::**15**:: Jaabir bin Abdullah ؓ Rasoolullah ﷺ ka khutbah hajj bayaan karte huye kahte hain ke Rasoolullah ﷺ ne farmaya: "Aur tum logon ke mere baare mein poochha jaayega to tum log kiya kahoge" sab ne jawaab diya "Hum

gawaahi denge ke aap ne (Allah ke paighaamaat ki) tableegh farma di, aur (resaalat-o-nabuwwat ka) haq adaa kar diya aur naseehat farma di."

::to Rasoolullah ﷺ ne apni shahaadat waali ungli se logon ki taraf ishaarah farmaate phir use aasmaan ki taraf uthhaate aur irshaad farmaya, "Aye Allah gawaah rah, Rasoolullah ﷺ ne aisa teen martabah kiya aur farmaya"

(Sahih Muslim:1218, Kitabul Hajj, Baab: 19, Hujjatunnabi ﷺ)

Rasoolullah ﷺ ke in faraameen mein saaf saaf waazeh hota taur par yeh ta'leem di gayi hai ke Allah Tabaarak wa Ta'ala arsh se oupar hai aur apni tamaam makhlooq ke tamaam ahwaal jaanta hai, ummeed to nahin ke koyi saahib-e -eemaan Allah aur Rasooullah ﷺ ke yeh faraameen padhne ke ba'd bhi Allah Ta'ala ko har jagah maujood samajhta rahe, aur Allah ko oupar kahne ko kufr kahe,**Mazeed** tasalli wa tashaffi ke liye, aur jaisa ke main ne aaghaaz mein likha tha, usi tarteeb ke mutaabiq **INSHA ALLAH** Sahaaba رضی اللہ عنہم Taaba'yeen, aur Taba' Tabayeen رحمہم اللہ ke aqwaal pesh karunga, aur **INSHA ALLAH** uske ba'd apne tamaam musalmaan bhaiyon aur bil khusoos apne aise musalmaanon bhaiyon bahnon ke liye jo apne apne ikhtiyaar kardah aimmah kiraam رحمہم اللہ ya Ualaama رحمہم اللہ ki baat ko hi fauqiyat dena deen samajhte hain, khaah unki baat Allah aur uske Rasool ﷺ ki baat ki muwaafiqat na rakhti ho, mere woh bhayi bahan phir bhi unhi baaton ko durust maante hain, aise bhaiyon bahnon ke liye ummat ke imamon ke aqwaal naqal karunga taake unke liye bhi mazeed tasalli ka baayi's ho jaaye **INSHA ALLAH**, aur haq jaanne use samajhne aur uss par eemaan laane ki taufeeq Allah hi dene waala hai.

INSHA ALLAH Sahaaba رضی اللہ عنہم Tabe'yeen, Taba' Tabeyeen aur aimmah رحمہم اللہ jamee'an ke aqwaal ke ba'd Allah Tabaarak wa Ta'ala ki zaat paak se muta'alliq iss aham aqeede ke baare mein paaye jaane waale shukook-o-shubhaat ka zikr karte huye unka jawaab pesh karunga.

SAHAABA ﷺ KE AQWAAL

Saabqah zikr shudah aayaate-e-quraniyah ke aur ahaadees-e -nabwiya ﷺ ke ba'd ab sahaaba ﷺ ke aqwaal mulaahizah farmaaiye,

1:::Abdullah bin Umar ﷺ kahte hain: "Rasoolullah ﷺ ki wafaat ke ba'd Rasoolullah ﷺ ke pahle bila fasl khaleefah Ameerul Mo'mineen Abu Bakr Siddeeque ﷺ Aap ﷺ ke hujre mein aaye aur jhuk kar Aap ﷺ ki mayyat mubaarak ko maathe par bosa diya aur farmaya: "Aap par mere maan baap qurbaan hon aap zindagi mein bhi paakizah the aur mar kar bhi paakizah hain aur phir baahar tahsreef laaye aur sahaba ﷺ se khitaab farmaate huye irshaad farmaya: "Aye logo agar Muhammad (ﷺ) tumhaare ma'bood the jin ki tum ibaadat karte the to phir jaan lo ke tumhaare (woh) ma'bood (Muhammad ﷺ) faut ho gaye hain aur agar tum logon ka ma'bood woh hai jo aasmaan par hai to phir tumhaara ma'bood nahin mara."**(Imam Bukhari ki "Taareekhul Kabeer" hadees:623, Musannaf Ibne Abi shaybah:37021, Imam Zahabi aur Imam Sakhaawi ne ise sahih qaraar diya.)**

2:::Qais ﷺ kahte hain: "Jab ameerul Momineen Umar ﷺ shaam gaye to woh apni wountni par sawaar the, logon ne unse kaha agar aap ghode par sawaar hote to achchha tha kyun ke aap se milne ke liye bade bade log aaye hain to ba'd Rasoolullah ﷺ ke doosre bila fasl khaleefah Ameerul Momineen Umar Farooque ﷺ ne farmaya: "Kiya main tum logon ko yahaan se dikhaayi nahin de raha, bila shak faisle to wahaan se hote hain aur yeh kahte huye apni ungli se aasmaan ki taraf isharah kiya"

(Musannaf Ibne Abi Shayba:34443,33844, Imam Albani ne kaha ke iski sanad Bukhari aur Muslim ki sharaayet ke mutaabiq sahih hai.)

3:::AL-Haafiz Al-Qazi Abu Ahmad Muhammad bin Ahmad Al-asaal Al-Asbahaani رحمہ اللہ ne rivaayat ki ke Abdullah ibn-e-Masood ﷺ ne kaha "Jis ne kaha Allah paak hai aur khaalis ta'reef Allah ki hi hai aur Allah sab se bada hai" to in

alfaaz ko le kar ek farishta Allah azza wajal ki taraf chadhta hai, aur jin jin farishton ke paas se woh guzarta hai woh farishte yeh alfaaz kahne waale ke liye maghfirat ki dua' karte hain yahaan tak ke in alfaaz se Rahmaan ka chehra khush ho jaata hai" **(Imam Shamsuddin Az-Zahabi ne "Al-U'lu lil Aliyil ghaffaar" mein kaha ke iss rivaayat ki sanad sahih hai.)**

4::: Imam Usmaan bin Sayeed Ad-daarami ne "Ar-raddu alal jahmiya" mein sahih sanad ke saath Abdullah bin Masood ﷺ ka yeh qaul naqal kiya (Kabhi kisi bande ko tijaarat wa hukoomat ki khaahish hoti hai aur jab woh kaam uske liye aasaan hone lagte hain to Allah Ta'ala uski taraf saaton aasmaanon ke oupar se dekhta hai aur farishton se kahta hai:"in kaamon ko iss bande se door kardo agar yeh kaam main ne iske liye mohayya kardiye to yeh kaam ise jahannam mein daakhil karne ka sabab ban jaayenge.) **Imam Ibnul Qayyim ne bhi (Aljoyooshul Islamia) mein iss rivaayat ki sanad ko durust qaraar diya hai.)**

5::: Ibne Abi Maleekah رحمہ اللہ se rivaayat hai ke "Eemaan waalon ki waalidah mohtarmah, Rasoolullah ﷺ ki paakeezah aur mahboobah begam Hazrat Aayeshah رضی اللہ عنہا ki maut ki bimaari ke waqt Abdullah Ibne Abbaas رضی اللہ عنہا e unke paas aane ki ijaazat talab ki to ummul momineen Aayeshah رضی اللہ عنہا ne farmaya "Mujhe usse koyi kaam nahin",to Abdur Rahman bin Abi Bakr ﷺ (Ummul Momineen Aayeshah رضی اللہ عنہا ke bade bhayi)ne kaha "Ammi jaan Ibne Abbaas aap ke nek beton mein se hai aur aap ki e'yaadat (mezaaj pursi) ke liye aaya hai", to eemaan waalon ki Ammi jaan Aayeshah رضی اللہ عنہا ne Abdullah Ibne Abbaas ﷺ ko aane ki ijaazat di, Abdullah Ibne Abbaasﷺ ne aane ke ba'd Aayeshah رضی اللہ عنہا ki mizaaj pursi ki, aur unki hauslah afzaayi karte huye kaha "Aur aap (to woh hain jis) ki paakeezgi (ki gawaahi) Allah ne saat aasmaanon ke oupar se naazil ki jise Jibrayeel Ameen lekar aaye".

(Al-Mustadrak Haakim:6726, Imam Al-Haakim aur Imam Zahabi ne sahih qaraar diya, Musnad Ahmed:Hadees:2496)

6::Anas ﷺ ka kahna hai ke (eemaan waalon ki waalidah mohtarmah) Zainab (binte Jahash رضی اللہ عنہا) Nabi ﷺ ki doosri biwiyon ko fakhr ke saath kaha karti thin "Tum logon ko tumhaare khaandaan waalon ne biyaaha aur meri shaadi Allah ne saat aasmaanon ke oupar se ki",

Doosri rivaayat mein hai ke farmaya karti thin, "Allah Ta'ala ne mera nikah aasmaan par kiya"

(Sahih Bukhari:7420,7421, kitabut Tauheed: Baab:22 ki teesri aur chauthi hadees)

Sahaaba ﷺ ke aqwaal-e-mubaarakah ke ba'd ab **INSHA ALLAH** Tabe'yeen aur Taba' Tabe'yeenرحمہم اللہ ke aqwaal pesh karunga, aur unka aaghaaz ummat ke chaar bade mashhoor aur murawwaj mazaahib ke imamon ...s e shuru karunga.

Chaar Imamon aur Deegar Tabe'yee' wa Tabe' Taabeyeen رحمہم اللہ Ke Aqwaal

Tabe'yeen aur taba' taabe'yeen ke aqwaal mein sab se pahle ummat ke chaar bade saahib-e-mazhab Imamon ke aqwaal pesh kar rahaa hoon,

Qaareyeen Kiraam, Khayaal rahe ke yeh aqwaal un chaaron bade imamonرحمہم اللہ ke zamaane ki tarteeb ke mutaabiq hain, kisi ka zikr pahle ya kisi ka ba'd mein hone se unki darjah bandi maqsood nahin,

Imam No'maan Bin Saabit Abu Haneefah رحمہ اللہ wafaat 150 hijri.

Abu Ismayeel Al-Ansaari apni kitab (Al-farooque) mein abi Muti' Al-hakam bin Abdullah Al-Balkhi Al- Hanafi, jonhon ne fiqah ki mo'tabar tareen kitab "Alfiqhul Akbar" likkhi, jise ghalat aam taur par imam Abu Haneefahرحمہ اللہ se mansoob kiya jaata hai, in Abi Muti' ke baare mein likha ke unhon ne Imam Abu Haneefa رحمہ اللہ se poochha "Jo yeh kahe ke main nahin jaanta ke mera rab zameen par hai ya aasmaan par to aisa kahne waala ke baare mein kiya hukm hai?

to imam Abu Haneefahرحمہ اللہ ne farmaya: "to usne kufr kiya

kyun ke Allah kahta hai: "Rahmaan arsh par qaayem huwa" aur uska arsh saaton aasmaanon ke oupar hai.

Main ne phir poochha "agar woh yeh kahe ke main nahin jaanata ke Allah ka arsh aasmaan par ya zameen par hai, (to phir uska kiya hukm hai)?"

to Imam Abu Haneefah رحمہ اللہ ne farmaya: (Aisa kahne waala kaafir hai kyun ke ussne iss baat se inkaar kiya ke Allah ka arsh aasmaanon ke oupar hai aur jo iss baat se inkaar kare woh kaafir hai." **(Mukhtasirul Alu' Al-ali Al-ghaffaar/daleel:118, page:136, Muallif Imam Shamsuddin Az-zahbi ,,,, tahqeeq wa takhreej Imam Naasiruddin Albaniرحمہ اللہ)**

Sharah Aqeedah Tahaawiya:288, Imam Abu Haneefahرحمہ اللہ ka zikr aaya hai to pahle unse mansoob fiqah ke imamon ki baat naql karta chalun,

Imam Abu Ja'far Ahmad bin Muhammad At- tahaawhi Al-hanafiرحمہ اللہwafaat 321 hijri)

Apni mashhoor wa ma'roof kitab "Aqeedah Tahaawiya" mein kahte hain (Allah arsh aur uske elaawah bhi har ek cheez se ghani hai aur har cheez uske ahaata mein hai.) aur woh har cheez se oupar hai.

Imam Sadruddin Muhammad bin Alaauddin (wafaat 792 hijri) رحمہ اللہ jo ibne Abi Al-az Al- hanafi ke naam se mashoor hain, iss "aqeedah tahaawiyah" ki sharah mein imam Tahaawi رحمہ اللہ ki iss mandarjah baala baat ki sharah mein likhte hain ke (yeh baat puri tarah se saabit hai ke Allah ki zaat makhlooq se mili huyi nahin (balke alag aur juda hai) aur na Allah ne makhlooqaat ko apne andar banaaya hai.)

(Ya'ni Allah ka har cheez par muheet hone ka yeh matlab nahin ke makhlooqaat uske andar hain blke woh muheet hai apne ilm ke zari'ye iske dalaayel abhi aayenge **INSHA ALLAHU TA'ALA**),

Phir iske ba'd Allah Ta'ala apne makhlooq se juda, buland aur oupar hone ke dalaayel mein waarid hone waali nusoos ke baare mein bayaan karte hain ke yeh nusoos taqreeban 20 aqsaam mein hain, aur phir inhi aqsaam ko bayaan karte

huye 16ween qism (number:16) ke bayaan mein likha (fira'un ne (bhi) Moosa عليه السلام ki iss baat ko nahin maana tha ke unka rab aasmaanon par hai aur iss baat ka mazaaq aur inkaar karte huye kaha: "Aye haamaan mere liye buland imaarat banaao taake main raaston tak pahunch sakun. aasmaan ke raaston tak, (aur un ke zari'ye oupar jaakar) Moosa ke ma'bood ko jhaank kar dekh lun aur beshak main ise (ya'ni Moosa ko) jhoota samajhta hoon.**(Surah Ghafir:40/36,37)**
lehaaza jo Allah Ta'ala ke (apni makhlooq se alag aur) buland hone ka inkaar karta hai woh fira'uni aur Jahmi hai aur jo iqraar karta hai woh Mooswi aur Muhammadi hai)

(Sharah Aqeedah Tahaawiya:287)

Qaareyeen-e-Kiraam, yeh mazkoorah baala sakht fatwe mere nahin hain, balke Imam Abu Haneefah رحمہ الله aur fiqah Hanafi ke imamon رحمہم الله ke hain, lehaaza koyi bhaayi ya bahan unhein padh kar naaraaz na ho.

Imam Malik Ibne Anas رحمہ الله wafaat:179 hijri

Mehdi Bin Ja'far bin Abdullah kahte hain ke Imam Malik bin Anas ﷺ ke paas ek aadmi aaya aur usne kaha,"Aye Abu Abdullah: Rahmaan arsh par qaayem huwa" kaise qaayem huwa?""

Iss sawaal par imam Malik رحمہ الله itne ghusse mein aaye ke main ne unhein kbhi itne ghusse mein nahin dekha ke ghusse ki shiddat se imam sahab paseene paseene ho gaye, aur Imam رحمہ الله bilkul khamoosh ho gaye, log intezaar karne lage ke ab imam saahab kiya kahenge!

kaafi der ke ba'd Imam رحمہ الله ne farmaya: (Allah ka arsh par) qaayem hona (ya'ni istawaa farmaana) anjaani khabar nahin, aur (Allah ke istawaa farmaane ki) kaifiyat aqal mein aane waali nahin (kuyn ke uski hamaare paas uss kaifiyat ke baare mein koyi khabar nahin na Allah ki taraf se aur na hi uske Rasool ﷺ ki taraf se) aur iss par eemaan lana farz hai, aur iss kaifyat ke baare mein sawaal karna bid'at hai, aur mujhe yeh andeshah hai ke gumraah ho,Phir imam Malik رحمہ الله ne uss aadmi ko masjid (Nabawi) se nikaal dene ka hukm diya aur

usko nikaal diya gaya. **(Asbaatussifatil Ulu:104)**

Imam Az-zahabi ne kaha ke yeh qaul imam Malik se saabit hai, iske elaawah yeh qaul Imam Malik رحمہ اللہ ke ek ustaad se bhi saabit hai, **INSHA ALLAH** Taabeyeen ke zikr mein unka zikr karunga.

Abdullah bin Naafe' رحمہ اللہ ka kahna hai ke Imam Malik رحمہ اللہ ne farmaya: Allah aasmaan par hai aur uska ilm har jagah hai aur uske ilm se koyi cheez khaarij nahin. **(E'teqaad Ahlussunnah)**

Imam Muhammad bin Idrees Ash-shaafayi, رحمہ اللہ wafaat: 204 hijri

Abi Shuaib aur Abi Saur رحمہ اللہ kahte hain ke Imam Shaafayi رحمہ اللہ ne farmaya: Main ne Imam Malik aur imam Sufyan Sauri aur digar taabeyeen (inka zikr **INSHA ALLAH** aage aayega) ko jis tarah sunnat ki jis baat par paaya main bhi uss par hi qaayem hoon aur woh baat yeh hai ke ::: iss baat ki shahaadat di jaaye ke Allah ke elaawah koyi sachcha aur haqeeqi ma'bood nahin aur Muhammad Allah ke Rasool hain, aur Allah aasmaan se oupar apne arsh se oupar hai, jaise chaahta hai apni makhlooq ke qareeb hota hai, aur jaise chaahta hai dunya ke aasmaan ki taraf utarta hai" aur aqeede ke digar muaa'mlaat ka zikr kiya. **(Ijte'maul juyooshil Islamia, Mukhtasirul Alu' Lil Ali Al-Ghaffaar: 196)**

Imam Ahmed bin Humbal رحمہ اللہ wafaat: 241 hirji

Yusuf Bin Moosa Al-Baghdaadi kahte hain ke inhein Abdullah Ibne Ahmad Ibne Humbal رحمہ اللہ ne bataaya ke unke waalid Imam Ahmad Bin Humbal رحمہ اللہ se poochha gaya, "Kiya Allah azza wajal 7 ween aasmaan ke oupar apne arsh se oupar, apni tamaam makhlooq se alag hai, aur uski qudrat aur ilm har jagah hai"?

to Imam Ahmad bin Humbal رحمہ اللہ farmaya: "Ji haan Allah arsh par hai aur uss (ke ilm) se kuchh kharij nahin" Imamul Allaamah Ibnul Qayyim Al-jauziyah رحمہم اللہ ne ijtemaaul Juyooshil islamia mein likha ke iss rivaayat ko imam Abu Bakr Al-Khalaal رحمہ اللہ Assunnah: mein sahih sanad ke saath naqal kiya.

waazeh rahe ke iss aqeede ke baare mein un aimmah kiraam ki taraf se sirf yahi aqwaal muyassar nahin, balke aur bhi sahih saabit shudah aqwaal milte hain, main ne sirf ikhtesaar ke pesh-e-nazar yeh chand ek aqwaal naqal kiye hain.

Allah Ta'ala inhein hi sab qaareyeen ke liye kaafi karne par mukammal qudrat rakhta hai.

Taabeyeen aur taba' taabeyeen mein se chaaron bade saahib-e-mazhab Imamon رحمہم اللہ ke faraameen ke ba'd ab **INSHA ALLAH** digar tabayeen aur tabe' taabeyeen رحمہم اللہ ke aqwaal pesh karta hoon.

Deegar Taabeyeen aur tabe' taabeyeen رحمہم اللہ jameean ke faraameen

Chaaron imamonرحمہم اللہ ke aqwaal ke ba'd deegar taabeyeen aur tab'e taabeyeen ke aqwaal pes-e- khidmat hain, jis tarah chaaron imamon ka zikr karte huye unki taareekh wafaat likhi thi **INSHA ALLAH** isi tarah ab jin jin buzrugaan-e-deen ka zikr karunga unki tareekh-e-wafaat bhi zikr karunga, aur uska maqsad yeh hai ke mere woh bhaayi bahan jinhein deen ke muaamlaat se muta'alliq har ek sachchi aur haq baat se rokne aur door rakhne ke liye kuchh mazhabi taajir unhein yeh kahte rahte hain ke yeh to firqa wahaabiya ki baat hai jo ke 150 saal pahle nikla tha, aur dhoka dahi ke zariy'e un thheek ma'loomaat na rakhne waale aur un dhoka dene waalon par e'temaad karne waale musalmaanon ko ghalat raahon par chalaate hain,

1:::Masrooq bin Al-Ajda' Al-hamdaani Alkoofi رحمہ اللہ (taabeyi ::: wafaat:62 hijri)

Inhon ne bahut se sahaaba ؓ se sunnat-e- Rasoolullah ﷺ ka ilm haasil kiya aur aage pahunchaaya, jab yeh eemaan waalon ki maan Aayeshah رضی اللہ عنہا se koyi hadees rivaayat karte to kahaa karte (mujhe siddeeq ki beti Siddeeqah, Allah ke habeeb ki habeebah, jiski baraa'at saat aasmaanon ke oupar se huyi, ne bataaya) aur phir hadees bayaan karte. Imam Ibnul Qayyim رحمہ اللہ ne "Ijtemaaul juyooshil islamia"

mein iss qaul ko sahih qaraar diya.

2:::Sufyaan As-sauri رحمہ اللہ (tabaeyi:::: taareekh-e- wafaat:161 hijri) kahte hain ke main :::**3**:::Rabiya bin Abi Abdur Rahman رحمہ اللہ (taabeyi' wafaat:163) ke paas tha ke ek aadmi ne unse poochha :Rahmaan arsh par istawaa kiye huye hai, iss istawa ki kaifiyat kiya?""to unhon ne jawaab diya (Istawaa kiya hai yeh sab ko ma'loom hai aur (Allah ke) iss istawaa ki kaifiyat kiya hai yeh humein ma'loom nahin lekin iss par eemaan laana farz hai aur iss kaifiyat ke baare mein sawaal karna bid'at hai"

(Imam Zahabi رحمہ اللہ ne "Al-Alu lil Ali Al-Ghaffaar" mein yeh rivaayat naqal ki, aur imam Albaani .. ne isko sahih sanad qaraar diya.)

4::: Ibne U'ainah Abu Imran(taba' taabeyi'wafaat 198 hijri) رحمہ اللہ kahte hain ke main, Rabia' bin Abi Abdur Rahman رحمہ اللہ (taabeyi'wafaat:163 hijri) ke paas tha ke ek aadmi ne unhein poochha "Rahmaan arsh par istawaa kiye huye hai, iss istawaa ki kaifiyat kiya hai?" to unhon ne jawaab diya, "Istawaa kiya hai yeh sab ko ma'loom hai, aur (Allah ke) iss istawaa ki kaifiyat kiya hai yeh hamein ma'loom nahin aur yeh paighaam Allah ki taraf se hai, aur Rasool ke zimme iski tableegh thi (so woh unhon ne kardi) aur hamaare zimme iski tasdeeq karna hai (jo hum karte hain), Imam Hibatullah bin Al-hasan Al-kaayi abu Mansoor wafaat:418 hijri ne **"E'teqaad Ahlissunnah"** mein sahih sanad ke saath rivaayat kiya hai.

5:::Imam Maqaatil Bin Hayyaan Annabti Abu Bastaam رحمہ اللہ (tabe' taabeyi'wafaat:150 hijri)

Allah ke farmaan: "Kabhi aisa nahin ho taake teen aadmi sar goshi karein to Allah unke saath chautha na ho, aur na hi kabhi paanch aadmiyon ki sar goshi aisi hoti hai ke Allah unke saath chhata na ho, aur khaah usse kam ki ziyaadah ki sar goshi ho ya ziyaadah ki sar goshi ho Allah unke saath hota hai, chaahe log kahin bhi hon Allah unke saath hota hai" **(Surah Mujaadalah:7)** ki tafseer mein,

6:::Imamut tafseer Azzhaak bin Mazaahim Al-hilaali رحمہ اللہ

(taba' taabeyi'wafaat:106 hijri) ki taraf se bayaan karte huye kahte hain ke unhon ne kahaa (Allah apne arsh par hai aur uska ilm un (ya'ni uski makhlooqaat) ke saath hai)) Imam Allaamah Qaazi Asbahaan Abu Ahmed Al-asaal aur Imam Habatullah Alkaayi ne sahih sanad ke saath naqal kiya.

7:::Sadqah Ibnul Muntasir kahte hain ke main ne Sulaymaan Attaimi (Sulaymaan bin Bilal Attaimi Taba' Taabeyi' :: taareekh-e-wafaat:172 hijri) se ko kahte huye suna (Agar mujh se yeh poochha jaaye ke Allah kahan hai to main kahunga ke woh aasmaan par hai) Imam Azzahabi رحمہ اللہ ki Mukhtasar "Al-Alu lil Ali Al-Ghaffaar" daleel raqam:114, Imam Albani رحمہ اللہ ka kahna hai ke (yeh qaul) Imam Hibatullah Al-Alkaayi ne sahih sanad ke saath rivaayat kiya.

8:::Al-imam Abdur Rahman bin Amr Al-auzaayi' .. (taba' taabeyi'wafaat:157hijri)

kahte hain ke (hum tabayeen ki maujoodgi mein bhi yeh hi kahaa karte the ke :::Allah Azza wajal apne arsh ke oupar hai aur Allah Ta'ala ki jo bhi sifaat sunnat sharifa mein waarid huyi hain hum un par (bila taaweel) eemaan rakhte hain.

Imam Albayhaqi ne "Al-Asma wassifaat" mein imam Al-hakim ki rivaayat se naqal kiya.

9:::Waleed bin Muslim رحمہ اللہ kahte hain ke Main ne Imam Abdur Rahman bin Amr Al-Auzaayi' رحمہ اللہ aur Imam Malik bin Anas رحمہ اللہ (tabe' taabeyi'wafaat 179 hijri aur

10:::Imam Sufyaan Sauri رحمہ اللہ (tabe' taabeyi' wafaat 161 hijri aur

11:::Imam Al-lais bin Sa'd Al-fahmi Al-misri رحمہ اللہ (tabe' taabeyi' wafaat:175 hijri) se un ahaadees ke baare mein poochha jin mein Allah Ta'ala ki mukhtalif sifaat ka zikr hai to uhon ne kahaa (In par aise hi eemaan rakkho jaisa ke ahaadees mein aaya hai), (Mukhtasar Al-Alu lil Ali Al-Ghaffaar, Imam Azzahabi رحمہ اللہ, inhi imam Al-auzaayi' رحمہ اللہ ka ek bahut behtareen qaul hai jo ke imamul Aajri رحمہ اللہ ne "Ashshariya" mein rivaayat kiya hai, go ke woh hamaare

iss mauzu' se baraah-e-raast muta'alliq nahin lekin uska zikr karna **INSHA ALLAH** faayedah mand hoga, Imam Al-auzaayi' رحمہ اللہ ne farmaya: (tum sahaaba aur taabayeen ke aasaar (unke aqwaal wa af'aal) par qaayem raho khaah log tumhaari baat ko thhukra dein, aur logon ki baaton se bacho khaah woh unhein kitna hi sajaayein banaayein) Imam Albani ne kahaa iss qaul ki sanad sahih hai.

12::: Imam Hammaad bin Zaid bin Dirham Al-Basari رحمہ اللہ (tabe' taabeyi' wafaat:179 hijri)

Sulaimaan Bin Harb رحمہ اللہ (tabe' taabeyi':224 hijri) kahte hain ke main ne Hammaad bin Zaid ko yeh kahte huye suna (Taabayeen aur sunnat ke imamon balke sahaaba, aur Allah aur uske Rasool aur tamaam eemaan waalon ka kahna yehi hai ke, Allah azzawajal aasmaan par hai aur apne arsh ke oupar hai, aur Allah apne tamaam aasmaanon se oupar aur buland hai, aur woh dunya ke aasmaan ki taraf utarta hai, aur unka yeh kahna qur'an wa hadees ke dalaayel ki bunyaad par hai Jabke firqah Jahmiya waale yeh kahte hain ke Allah har jagah maujood hai aur Allah Ta'ala unke iss baatil qaul se paak hai balke uska ilm har waqt hamaare saath hai,

(Al-A'lu Lil Ali Al-Ghaffaar, Imam Shamsuddin Azzahabi.)

13::: Imam Muhammad bin Ishaaq bin Yasaar Imam Al-maghaazi (tabe' taabeyi':150 hijri)

Salmah bin Fazl ka kahna hai ke Muhammad bin Ishaaq ne kaha (Jaisa ke Allah Ta'ala ne apne baare mein bataaya ke sab se pahle sirf paani tha aur uske oupar Allah ka arsh tha aur woh zuljalaal walikraam arsh ke oupar tha, apni tamaam makhlooq se buland aur uske oupar koyi cheez na thi, aur uske elaawah koyi cheez na thi, phir Allah ne raushni aur andhera banaaye, phir dhuyein se saaton aasmaan ki kamaan banaayi aur phir zameen ko bichhaya, phir aasmaanon ki taraf mutawajjah huwa aur unko aapas mein joda aur unki takmeel do din mein ki, aur zameen aur aasmaanon ki takhleeq se saat dinon mein faarigh huwa, aur phir pahle ki tarah apne arsh par qaayem ho gaya.)

(Al-A'lu Lil Ali Al-Ghaffaar, Imam Shamsuddin Azzahabi.)

14:::Al-Imamul Mujaahid Abdullah bin Mubaarak رحمہ اللہ (tab'e taabeyi'181 hijri,

15:::Al-haafizul Mohaddis Ali bin Hasan bin Shaqeeq رحمہ اللہ (tabe' taabeyi' wafaat:215 hijri) kahte hain ke mein Abdullah bin Mubaarak se poochha ke "Hum apne rab ko kaise pahchaanein? to unhon ne jawaab diya. (Allah saaton aasmaan par apne arsh ke oupar hai, hum jahmiya ki tarah yeh nahin kahte ke Allah har jagah yahaan zameen par hai.)

(Ar-Raddu Alalmareesi, Imam Ad-daarami)

16:::Imam Abu Mu'aaz Khalid bin Sulaimaan Al-Bakhli رحمہ اللہ (Tabe' Taabeyi' wafaat:199 hijri), Imam Ubaidullah bin Sayeed Abu Qudaamah Assarkhasi رحمہ اللہ ka kahna hai ke unhon ne (Imam) Abu Muaaz' (Khalid bin Sulaimaan رحمہ اللہ) ko Farghaana ke maqaam par kahte huye suna ke "Jaham (bin Safwaan, jahmiya firqe ka baani) tirmezi ki guzar gaah par tha aur uski baat cheet badi fasaahat waali thi, lekin na woh saahib-e- ilm tha aur na hi ilm waalon ke saath uska uthhna baithhna tha, lehaaza woh logon (ko apne raaste par laane ke liye un) ke saath chikni chapdi baatein kiya karta, logon ne use kaha "jis rab ki tum ibaadat karte ho humein uski sifaat bataao" to woh (jahm bin Safwaan) apne ghar mein daakhil ho gaya aur kayi din ke ba'd baahar nikla aur logon ko jawaab diya ke woh jaise ke yeh hawa har cheez ke saath hai, aur har cheez mein hai aur koyi cheez usse khaali nahin, to Abu Muaa'z ne kaha (Allah ka dushman jhoot bolta hai, Allah to apne arsh par hai jaisa ke Khud Allah Ta'ala ne apne baare mein bataaya hai" **(Al-A'lu Lil Ali Al-Ghaffaar, Imam Shamsuddin Azzahabi.** Al-Asma wassifaat, Imam Al-bayhaqi)

17:::Imam Abdullah bin Maslamah bin Qa'nab ma'roof bi Al-qa'nabi رحمہ اللہ (wafaat:221 hijri)

Banaan bin Ahmad. رحمہ اللہ kahte hain ke Imam Al-qa'nabi رحمہ اللہ ne Jahmi firqah ke ek aadmi ko yeh kahte huye suna ke "Rahmaan arsh par qaabiz huwa" to Imam Al-qa'nabi رحمہ اللہ

ne kaha "jo iss baat par yaqeen nahin rakhta ke Rahmaan arsh par qaayem hai, jaisa ke ab aam log iss par yaqeen nahin rakhte to aisa karne waala jahmi hai)

(Al-A'lu Lil Ali Al-Ghaffaar, Imam Shamsuddin Azzahabi.)

18::: Imam Abu Bakr bin Azzubair Al-humaidi, mufti ahl-e-makkah رحمہ اللہ (wafaat:179 hijri) Bishr bin Moosa .. ka kahna hai ke Al-hameedi ne kaha (hum sunnat ke usoolon ko jis tarah paate hain un par usi tarah qaayem hain aur woh yun hain ke, qur'an wa hadees mein jo kuchh aaya hai hum na to uss mein koyi kami beshi karte hain aur na hi uski koyi tafseer karte hain, qur'an wa sunnat jahaan rukte hain hum wahin rukte hain, aur hum yeh kahte hain ke Rahmaan apne arsh ke oupar qaayem hai aur jo aisa nahin samajhta woh baatil parast jahmi hai,

(Mufassalul e'teqaad, Shaikul islam Ibne Taimia)

19::: Imamur Raaye Hishaam bin Ubaidullah Ar-Raazi Al-hanafi رحمہ اللہ wafaat:179 hijri, Ali bin Hasan bin Yazeed Assalami apne waalid se rivaayat karte hain ke "ek aadmi ko jahmi aqaayed ka haamil hone ki wajah se taubah karne ki mohlat dete huye qaid kiya gaya, jab yeh pata chala ke usne taubah karli hai to Hishaam bin Ubaidullah imtehaan lene ke liye uske paas gaye aur poochha "kiya tu iss baat ki gawaahi deta hai ke Allah apne arsh ke oupar apni tamaam makhlooq se juda aur alag hai", to uss jahami ne jawaab diya, "main nahin jaanta ke Allah ka apni makhlooq se alag hona kiya hai? " to imam Hishaam رحمہ اللہ ne kaha (ise waapas qaid mein daal do iss ne abhi tak taubah nahin ki"

20::: Imam Muhammad bim Mus'ab Al-'aabid Shaikh baghdaad رحمہ اللہ (wafaat:228 hijri)

Abul Hasan Muhammad bin Al-attaar رحمہ اللہ ka kahna hai ke unhon ne Muhammad bin Musab Al-aabid رحمہ اللہ ko yeh kahte huye suna ke (Aye Allah jo yeh samajhta hai ke tu aakhirat mein na baat karega aur na dikhaayi dega to woh sifaat ka kaafir hai, main gawaahi deta hoon ke tu saaton aasmaanon se oupar apne arsh ke oupar hai, na ke uss tarah

hai jaise ke tere zindeeq dushman kahte hain (ke tu har jagah maujood hai), (Assunnah, Abdullah bin Ahmad Bin Hambel, taareekhul baghdaad, Imaml Khateeb Al-baghdaadi)

21:::Imamuttafseer haafiz Sunaid bin dawood Al-maseesi رحمہ اللہ (wafaat 226 hjiri) Abu Haatim Ar-raazi, Abu Imran Attarsoosi se rivaayat karte hain ke in Abu Imran ne imam Sunaid bin Dawood se poochha "kiya Allah azza wajal apne arsh ke oupar apni tamaam makhlooq se alag aur juda hai? " to Imam Suanaid bin Dawood ne kaha "ji haan,

(Al-A'lu Lil Ali Al-Ghaffaar, Imam Shamsuddin Azzahabi.)

22:::Imam Qutaibah bin Sayeed, Shaikh Khurasaan رحمہ اللہ (wafaat:240 hijri), Abul Abbaas Assiraaj ka kahna hai ke unhon ne qutaibah bin Sayeed ko yeh kahte huye suna ke "Hum jaante hain ke hamaara rab saatween aasmaan par apne arsh ke oupar hai jaisa ke Allah jalla jalaalahu ne khud farmaya hai, "Rahmaan arsh par qaayem hai aur yeh qaul islam aur ahl-e-sunnat waljamaa'at ke imaamon ka hai)

(Al-A'lu Lil Ali Al-Ghaffaar, Imam Shamsuddin Azzahabi.)

23:::Imamul Muhaddiseen Imam Ali bin Al-madeeni رحمہ اللہ (wafaat:234 hijri) Muhammad bin Haaris رحمہ اللہ kahte hain ke imam Ali bin Al-madeeni رحمہ اللہ se poochha gaya "Allah Ta'ala ki sifaat ke baare mein ahl-e-jamaa'at ka kiya qaul hai?", to unhon ne jawaab diya ke "Ahl-e-jamaa't iss par eemaan rakhte hain ke Allah Ta'ala aakhirat mein baat bhi karega aur dikhaayi bhi dega, aur bila shak-o-shubah yeh ke Allah azzawajal aasmaanon ke oupar apne arsh par qaayem hain." (**Al-A'lu Lil Ali Al-Ghaffaar, Imam Shamsuddin Azzahabi.)**

24:::Imam Ishaaq bin Raahwai رحمہ اللہ (wafaat 238 hijri) , Harb bin Ismaayeel Al-kirmaani رحمہ اللہ ka kahna hai ke main ne Ishaaq bin Raahwai رحمہ اللہ se poochha ke "Allah ke qaul "Kabhi aisa nahin hota ke teen aadmiyon mein koyi sargoshi ho aur unke darmiyaan chautha Allah na ho, ya paanch aadmiyon mein sargoshi ho aur unke ander chhata Allah na ho khufya baat karne waala khaah isse kam hon ya ziyaadah, jahaan kahin bhi woh hon, Allah unke saath hota

hai phir qiyaamat ke roz woh unko bata dega ke unhon ne kiya kuchh kiya hai Allah har cheez ka ilm rakhta hai" ki tafseer hum kaise bayaan karein? to unhon ne jawaab diya ke (iski tafseer yeh hai ke) (tum jahaan bhi ho woh tumhaari shah-e-rag se ziyaadah tumhaare qareeb hai, aur woh apni tamaam makhlooq se juda aur alag hai, aur phir Abdullah bin Al-mubaarak ka qaul zikr kiya ke "Allah apne arsh par hai apni tamaam makhlooq se alag aur juda, aur iss masale mein sab se waazeh tareen daleel Allah Ta'ala ka yeh qaul hai "Rahmaan arsh par qaayem hai"

(Assunnah Imam Abu Bakr Al-khilaal)

25::: Imam Ismayeel bin Yahya Al-muzni رحمہ اللہ (wafaat 264 hijri) Ali bin Abdullah Al-halwaani ka kahna hai ke hum ne aba Ibraheem Al-Muzni رحمہ اللہ ko sawaaliya khat likha, jis ke jawaab mein Allah ki hamd-o-sana aur aqeede ki baatein likhte huye unhon ne likha (Allah ki na koyi tashbeeh hai na koyi baraabri waala, aur woh sunne wala, dekhne waala, ilm waala aur jaanne waala hai, aur apne arsh par buland hai aur apne ilm se apni tamaam makhlooq ko jaanta hai aur qur'an Allah ki taraf se Allah ka kalaam hai Allah ki makhlooq nahin hai, Allah ke kalimaat Allah ki makhlooq nahin hain, aur hameshah se hain aur hameshah rahenge, aur na hi hamaare rab mein koyi kami hai ya thi ke hum use poora karein, uski sifaat makhlooq ki sifaat ki mushaabihat se paak hain, aur woh apne arsh par apni tamaam makhlooq se juda alag aur buland hai,,) ::Muhammad bin Ismayeel Attirmezi ka kahna hai ke unhon ne Imam Al-Muzni رحمہ اللہ se suna ke kisi ki tauheed uss waqt tak durust nahin ho sakti jab tak ke woh yeh jaan aur maan na le ke Allah Ta'ala apni tamaam sifaat ke saath apne arsh ke oupar hai), to main ne poochha "masalan kaun si sifaat?" to unhon ne kaha (sunne, dekhne, ilm rakhne, khabar rakhne ki sifaat aur deegar (jo bhi sifaat Allah ne apni ya Allah ke Rasool ﷺ ne apne rab ki bayaan ki hain woh sab sifaat),

(taareekh-e- asbahaan, imam Ibne Mundah.)

26::: Al-Imam Alhaafiz muhaaddis Ashsharq Muhammad Bin Ishaaq Ibne mundah رحمہ اللہ (wafaat 395 hijri) ka kahna hai (Allah Ta'ala apni tamaam sifaat ke saath jaana pahchaana huwa hai ghair ma'roof nahin, aur iss tarah maujood hai ke ussko mahsoos nahin kiya jaa sakta, aur woh apni sifaat ke zari'ye itna qareeb hai goya ke tu use dekh raha hai lekin (nigaahon se) uska ehaatah nahin kiya jaasakta, woh qareeb hai lekin apni makhlooq mein se kisi ke saath juda huwa nahin, aur woh door hai iss tarah ke kisi se hataa huwa nahin, (ya'ni iss tarah ke sab hi kuchh) dekhta aur sunta hai aur sab se buland hai aur apne arsh par qaayem hai, pas (eemaan waale)dil se use jaante hain, lekin aql uski kaifiyat nahin jaan sakti aur woh har cheez par qaadir hai)

(Al-A'lu Lil Ali Al-Ghaffaar, Imam Shamsuddin Azzahabi.)

27::: Imam Haafiz Al-asr Ubaidullah bin Abdul Kareem Abu Zara' Ar-raazi رحمہ اللہ (wafaat:264 hijri) Muhammad bin Ibraheem Al-Asbahaani رحمہ اللہ ka kahna hai ke Abu Zara' رحمہ اللہ se (اَلـرَّحْـمـٰنُ عَـلـٰـی الْعـرْش اسْتویٰ) ki tafseer poochhi gayi to unko ghussah aa gaya aur unhon ne kaha (Iski tafseer bilkul waise hi hai jaisa ke tum ise padhte ho, Allah apne arsh ke oupar hai aur iska ilm har jagah hai, aur jo iske elaawah kuchh aur kahta hai to uss par Allah ki la'nat ho)

(Al-A'lu Lil Ali Al-Ghaffaar, Imam Shamsuddin Azzahabi.)

28::: Al-Imamul Haafiz Usman bin Sayeed Addaarami رحمہ اللہ (wafaat:280 hijri) apni kitab "Annaqzu ala basharil mareesi" mein likhte hain (Musalmaanon ka iss baat par ittefaaq ho chuka hai ke Allah Ta'ala apne aasmaanon se oupar apne arsh ke oupar hai), aur likha (beshak Allah arsh ke oupar hai aur woh arsh ke oupar se sunta hai, uski makhlooq mein se kisi ki aur saraahat bhi usse chhupi nahin rahti, aur na koyi cheez makhlooq ko Allah se chhupa sakti hai),

29::: Imam Abu Zakariya Yahya bin Ammaar Assajistaani .. (wafaat:422 hijri) apni mukhtasar kitab mein likha (hum firqah jahmia ki tarah yeh nahin kahte ke, Allah har jagah maujood hai aur har cheez ke saath juda huwa hai pas hum

nahin jaante (ke kis waqt woh kahaan hai?, balke hum yeh kahte hain ke "Allah Ta'ala ki zaat apne arsh ke oupar hai aur uska ilm har cheez ko ghere huye hai aur uska ilm aur samaa'at aur basaarat har cheez ko jaanti hain aur har cheez par haawi hain,aur yahi Allah Ta'ala ke farmaan (aur tum log jahaan kahin bhi ho Allah tum logon ke saath hai, aur jo kuchh tum log karte ho Allah woh dekhta jai) ka ma'na hai aur hum yahi kahte hain kyun ke yahi baat Allah aur uske Rasool ﷺ ne kahi hai) (kitabul Arsh Imam Shamsuddin Azzahabi, Ijtema'o jiyushil islamia, Imam Ibnul Qayyim Al-jauziya)

30::: Shaikhus Soofiya Abo Mansoor Muammar bin Ziyaad Bin Ahmad رحمہ اللہ (wafaat:395 hijri)

Abil Qaasim At-tabraani se rivaayat hai ke Imam Moa'mmar Bin Ziyaad رحمہ اللہ ne kaha (main apne saathiyon ko iss baat ki wasiyyat karta hoon jo ke sunnat mein hai aur jis par Ahle hadees aur ahle tasawwuf wa marifat ka ittefaaq hai aur woh yeh hai ke; Allah Ta'ala apne arsh par qaayem hai aur iss (sifat) ki kaifyat hum nahin jaante, lehaaza na to ise kisi se tashbeeh dete hain aur na hi iski koyi taaweel karte hain, kyun ke qaayem hona samajh mein aane waali baat hai lekin Allah ke liye iski kaifiyat hamein ma'loom nahin, aur yeh ke beshak Allah Ta'ala apni tamaam makhlooq se juda aur alag hai aur uski tamaam makhlooq usse juda aur alag hai, pas khaaliq aur makhlooq mein na koyi hulool hai, na ek dooje ke saath lagna hai aur na hi ek doosre se judna hai, aur Allah sunta hai,dekhta hai, ilm rakhta hai, sab kuchh jaanta hai, baat karta hai, khush hota hai naaraaz hota hai, pasand karta hai, hansta hai, aur qiyaamat waale din apne bandon ke saamne muskuraata huwa aayega, aur jo koyi Allah Ta'ala ke nuzool (ya kisi bhi sifat) ka inkaar kare woh gumraah aur bidati hai),

(Al-A'lu Lil Ali Al-Ghaffaar, Imam Shamsuddin Azzahabi.)

Iss aqeede ki tauseeq ke baare mein aimma kiram رحمہ اللہ ke to itne faraameen hain ke agar sab hi ko naqal karne lagun to ek achchhi khaasi moti kitab ban jaaye, lekin qaareyeen

kiraam ki zahni wa qalbi haazri bar qaraar rakhne ke liye main sirf ek aur azeemul qadr aur maroof imam saahab رحمہ اللہ ke do qaul zikr karte huye "aqwaal aimmah kaa baab band karunga, aur **INSHA ALLAH** uske ba'd shukook wa shubhaat ke jawaabaat ka baab kholunga,

Imamul haafiz Ahmad bin Abdullah bin Ahmad Abu Nayeem Al-asbahaani رحمہ اللہ wafaat:430 hijri), apni kitab "Al-e'teqaad" mein likhte hain (hamaara raastah wahi jo salf (saaleh, ya'ni Sahaba ؓ Taabayeen, wa tabe' taabeyeen رحمہم اللہ) ka tha ya'ni kitab aur sunnat aur ijma'-e-ummat waala raastah, aur unka aqeedah yahi tha ke Allah Ta'ala apni tamaam sifaat ke saath uss tarah hi mukammal hai jaisa ke woh hameshah se tha, uski sifaat mein na koyi kami hai aur na hi koyi tabdeeli, hameshah ki tarah woh apne ilm ke saath aalim hai, apni basaarat ke saath baseer hai, apni sama'at ke saath sami' hai, baat karte huye bolta hai, phir woh har cheez ko adm se wajood mein laaya, aur yeh ke qur'an aur Allah ki taraf se naazil kardah tamaam kitaabein Allah ka kalaam hain, aur Allah ka kalaam uski makhlooq nahin hai, aur yeh ke qur'an har lehaaz se ya'ni padhe jaane, sune jaane, mahfooz haalat mein, likkhi huyi haalat mein, lipti huyi haalat mein, har leheaaz se Allah ka kalaam hai, haqeeqi taur par na ke koyi hikaayat hai aur na koyi taaweel, aur jab hum use padhte hain to woh hamaare alfaaz mein bhi Allah ka kalaam hi hain aur ghair makhlooq hi hain, aur (qur'an ko makhlooq qaraar dene ke liye) alfaaz ka falsafah firqah jahmiya ki taraf se aaya hai aur yeh ke jo qur'an ko kisi bhi lehaaz se kisi bhi taur par makhlooq kahta hai woh salfussaaleh (ya'ni sahaaba ؓTabayeen wa tabe' taabeyeen رحمہم اللہ) ke nazdeek jahmi hai aur jahmi ko salf (ya'ni sahaaba ؓ Taabeyeen wa tabe' taabeyeen رحمہم اللہ) kaafir jaante the),salfussaaleh (ya'ni sahaaba ؓ Tabeyeen wa tabe' taabeyeen رحمہم اللہ) ke aqaayed ko bayaan karte huye Imam Abu Nayeem Al-asbahaani رحمہ اللہ mazeed likhte hain ke (woh un tamaam ahaadees par yaqeen rakhte the aur unko bayaan kiya karte the jin ahaadees mein

arsh ka hona saabit hai aur Allah ka arsh ke oupar qaayem hona saabit hai, aur woh Allah ke arsh par qaayem hone ke baghair kisi kaifiyat ke maante the aur isko saabit karte the, aur yeh aqeedah rakhte the Allah apni tamaam makhlooq se alag aur juda hai aur uski tamaam makhlooq usse alag aur juda hai, na to woh kisi ke saath judta hai aur na hi kisi mein hulool hota hai, aur woh apne aasmaanon se oupar apne rash parqaayem hai.

Imam Abu Nayeem Al-Asbahaani رحمہ اللہ ne in tamaam baaton par salafussaaleh (ya'ni Sahaaba ﷺ Tabeyeen wa tabe taabeyeen رحمہم اللہ) ka muttafiq hone ka zikr kiya isi liye main iss baat ko sab se aakhir mein laaya hoon, aur iss liye bhi ke ho sakta hai kisi padhne waale ke dil mein yahi khayaal aaye ke jin buzrugon ke aqwaal main ne zikr kiye hain un mein se hadees ke ma'roof imamon mein se koyi bhi nahin to arz yeh hai ke tamaam tar aimmah-e-hadees ki kitabon mein woh tamaam ahaadees maujood hain jo Allah Ta'ala ke arsh par hone ko saabit karti hain, in imamon ka apni kitabon mein in ahaadees ko mauzu' ke mutaabiq unwaan bana kar zikr karna mahaz pansaari ki tarah jadi bootiyaan dher karna nahin hai jaisa ke aksar mazhabi taajir logon ko apne taqleedi dhande mein phaansne aur phaanse rakhne ke liye kahte hain, balke unki fiqah aur aqeede ka izhaar hai ke jaise unhon ne apni kitabon mein mukhtalif unwaan muqarrar karke un anaaween ke mutaabiq ahaadees likhi hain usse unki fiqah ki gahraayi aur uss waqt ka har achchhi aqal ko saaf patah chalta hai, bahar haal iss waqt meri guftagu ka mauzu' yeh nahin, iske baare mein **INSHA ALLAH** phir kisi waqt baat karunga. yahaan tak salafus-saaleh (ya'ni sahaaba ﷺ Tabeyeen wa tabe' taabeyeenرحمہم اللہ) ke aqwaal zikr karne ke ba'd ab **INSHA ALLAH** apne iss mauzu' ke baare mein paaye jaane waale falsafiyaanah aur mantaqi shubhaat ka jawaab deta hoon.

Shukook-o-Shubhaat

Allah Ta'ala ko har jagah maujood kahne waalon aur isi tarah Allah Ta'ala ki deegar sifaat ki taaweel ya unka inkaar karne waalon ka sab se bada masalah qur'an ko samajhne ke liye mantiq, falsafah, sirf lughat, apni aaraa aur saabqah ummaton ki kahaaniyon waghairah ko apnaana hai main ne aaghaaz mein Allah Ta'ala ka farmaan: (Hum ne pahle Rasoolon ko bhi) raushan dalaayel aur kitabein (dekar bheja, aur) hum ne yeh zikr (qur'an) aap ki taraf naazil kiya hai take logon ki taraf jo naazil kiya gaya hai aap use saaf khol khol kar bayaan farmaadein shaayad ke woh ghaur-o-fikr karein) **(Surah Nahal:16/44)**, zikr kiya tha,ke Allah Ta'ala ne apne kalaam aur ahkamaat ke bayaan wa tafseer ki zimme daari apne Rasool ﷺ ko di hai aur apna kalaam Rasoolullah ﷺ ki taraf naazil karne ka sabab hi yeh bataaya hai ke Rasoolullah ﷺ usko bayaan karein, aur yeh Allah Ta'ala ki sunnat hai ke hameshah apne Rasoolon ke zariye hi apne ahkaam ko naazil kiya hai taake unki tafseer wa bayaan Allah ke Rasool karein aur apni apni qaum ko samjhaayein, aur hamaare piyaare Rasool ﷺ tamaam aqwaam ki taraf bheje gaye aur aakhri paighaam ke saath bheje gaye pas qur'an ko samajhne ke liye humein sirf Qur'an aur sahih Hadees tak hi mahdood rahna chaahiye, aur ahaadees ki tafseer aur sharah ke liye sahaaba ﷼ ke aqwaal wa af'aal tak, jab musalmaanon ne in zaraaye' ko tark kar diya aur qur'an-o-sunnat ko apni apni aql aur apne apne mezaaj, aur mantiq, falsafah, aur mahaz lughat ke qawaayed (Grammar) ke mutaabiq samajhna aur samjhaana shuru kiya to iss qism ke baatil aqaaeyd dilon aur zahnon mein daakhil huye aur phir in logon par Allah aur ahle eemaan ke azli dushman, Allah ki la'nat paaye huye shaytaan ki meharbaani se waqtan fawaqtan in baatil aqaayed ko tarah tarah ki nayi falsafiyaanah girhein lagti rahi hain, aur lagti rahti hain, kyun ke yeh uska kaam hai jis ke liye usne Allah Ta'ala se qiyaamat tak mohlat maang rakkhi hai, pas

ummat tarah tarah ke shubhaat-o-shukook ka shikaar hoti gayi, Alhamdulillah ke jis ne apne deen ki hifaazat ke liye hameshah aise log paida kiye jo baatil ko baatil saabit karte rahe hain aur Allah Ta'ala ki taraf se naazil kardah haq ko haq saabit karte hain, aur Allah Ta'ala hameshah aisa hi karenge kyun ke apne naazil kiya hai aur hum hi iski hifaazat karne waale hain. **(Surah Hijr:15/9)**

Aur haq ko haq kahne waalon ki hameshah maujoodgi ki zamaanat Allah ke Rasool Muhammad ﷺ ne di hai."isse milti julti kayi ahaadees hain jin ka mafhoom yeh banta hai ke (meri ummat mein hameshah ek giroh aisa rahega jo haq ke saath zaahir hoga aur haq ke liye ladta rahega, aur unki mukhaalifat karne waale unhein qiyaamat tak jhuka nahin sakenge" **(Sahih Bukhari, kitabul E'tesaam, bil kitab wassunnah/baab:10, Sahih Muslim:kitabul Imaarah: baab:53),** Pas hum Allah aur uske Rasool-e-kareem ﷺ ke muqarrar kardah manhaj par qaayem rahte huye hi Allah aur uske Rasool-e -kareem ﷺ ke faraameen ko samajhte hain aur samjhaane ki koshish karte hain,

Ilmul kalaam, mantiq aur falsafah zadah baaton ki deeni masaayel mein koyi waq'at nahin hoti lekin chunke aisi baatein aksar shaytaan ke liye muassir jhaanse ka kaam deti hain, lehaaza iss andaaz-e- kalaam ke pahlu se itmaam-e-hujjat ke liye main un shukook-o-shubhaat ka jawaab bhi de raha hoon jo shukook-o-shubhaat hamaare iss mauzu' se muta'alliq phailaate hain, hamaare iss waqt zer-e-mutaala' mauzu' ke baare mein jo shubhaat aam taur par zahnon mein paaye jaate hain unka shikaar hone waale log un shubhaat ka izhaar kuchh in alfaaz mein karte hain.

1::: kahte hain"Allah ko oupar (ya'ni arsh) par maana jaaye to Allah Ta'ala ke liye makaan (ya'ni koyi jagah) hona saabit hota hai aur yeh kufr hai"

go ke kufr ke iss fatwe ki unke paas koyi daleel nahin siwaaye mantiq aur falsafah zadah baaton ke, lekin bura ho jo jihaalat par mabni iss zid aur ta'assub ka ke jo apne

kalimah go musalman bhaayi bahnon ko kaafir kahalwaa deta hai,

2::: Aur kaha jaata hai ke, "Allah ko arsh se oupar maanne se Allah ke liye ek simt ka ta'ayyun ho jaata hai aur agar Allah Ta'ala ko ek simt mein maan liya jaaye to baaqi simtein usse ghaayeb ho jaati hai aur yeh Allah Ta'ala ke shaan-e-shaayaan nahin balke Allah ke farmaan "Beshak Allah har cheez ka ehaata kiye huye hai" **(Surah Fussilat:41/54)** ke khilaaf hai.

yeh falsafah bhi unki jihaalat ki daleel hai ke Allah Tabaarak wa Ta'ala ke har cheez ko ehaata karne ko ma'aazallah, cheezon ko Allah paak ke wajood mein, ya uske wajood paak ke saath muttasil hona samajhte hain, aur Allah Tabaarak wa Ta'ala ki sifaat ki apni zaati sochon ki banaa par taaweel karte karte unki ta'teel karte huye un ke inkaar ka shikaar ho jaate hain, walaa hawla walaa quwwata illaa billah,

3:::aur kahaa jaata hai ke, "Iss tarah Allah ki makhlooq se mushaabihat ho jaati hai aur yeh jaayez nahin kyun ke Allah Ta'ala ne farmaya hai "Allah ke jaisi koyi cheez nahin"

(Surah Shoora:42/11)

iss aayat-e-mubaarakah ko bhi apni zaati fikr ke mutaabiq samajhne waalon ne uske doosre hisse ki taraf koyi tawajjuh kiye baghair apni zaati sochon aur jehaalat zadah qur'an fahmi ki banaa par samjha aur haqeeqat ke baraks mafhoom le kar uski zid karne lage, saabqah safhaat mein in shubhaat ke baatil hone ke itne dalaayel zikr kiye jaa chuke hain jo **INSHA ALLAH** kaafi se bhi ziyaadah hain lekin phir bhi un dilon aur dimaaghon ke liye jo ilmul kalaam, mantiq aur falsafah waghairah ke jhaanse mein haq se door hain aur haq ko parakhne ke liye un cheezon ko kasoti banaate hain, aise dilon aur dimaaghon ke liye ab **INSHA ALLAH** in mazkoorah baala shukook-o- shubhaat ka kuchh mantaqiyaanah aur falsafiyaanah jawaab deta hoon taake qaariyeen-e-kiraam par Allah Ta'ala ke hukm se aur uski raza ke saath in shubhaat ki haqeeqat bilkul waazeh ho jaaye aur woh Allah Ta'ala un

sab ko in shukook-o-shubhaat ke chungul se azaad farma kar haq qubool karne waalon mein se banaa de.

Shukook-o-Shubhaat ka Jawaab

Saabiqah hissah mein jin shukook-o-shubhaat ka zikr kiya gaya un mein se pahla shubah hai ke:::**1**:::kahte hain ke Allah ko oupar (ya'ni arsh) par maana jaaye to Allah Ta'ala ke liye makaan (ya'ni koyi jagah) hona saabit hota hai aur yeh kufr hai"

go ke kufr ke iss fatwe ki fatwa dene waalon ke paas qur'an-o-hadees se koyi daleel nahin, ji haan unke dalaayel faqat mantiq aur falsafah zadah baatein hain, in baaton par un ke e'temaad ki wajah sirf yehi hai ke unhon ne qur'an-o-hadees ko apni aqal aur mizaaj ke mutaabiq samjha, chand taraajim aur kuchh gumraah kun tahsrihaat padh kar khud ko qur'an aur hadees par hukm lagaane waale samajh baithhe, pas gumraah huye aur gumraahi ka zaria bane, Allah Ta'ala hum sab ko apne deen ko usi tarah samajhne ki taufeeq ataa farmaaye jis tarah usne apne Rasool ﷺ par naazil kiya aur usi par hamaara amal ho aur usi par hamaara khaatmah ho.

::Pahle Shak ka Jawaab::

Apne jawaab ko shuru karte huye main oupar bayaan kiye gaye fatwaa dene waalon se yaa iss fatwa ko durust maanne waalon se chand sawalaat karta hoon, bataaiye ke makaan ya'ni jagah koyi maujood ya'ni wajood waali cheez hai ya ma'doom ya'ni bila wajood? agar aap kahen ke ma'doom hai to main kahtaa hoon ke "Jis cheez ka wajood hi nahin to phir woh Allah ke liye ya kisi aur ke liye saabit kahaan se ho gayi?"

aur agar aap yeh kahen ke makaan ya'ni jagah wajood waali cheez hai to mera sawaal hai ke kiya ikse wajood azli hai ya ise adm se wajood mein laaya gaya, agar aap ka jawab ho ke "azli hai", to aap ne ise Allah Ta'ala ka shareek banaa diya, kyun ke Allah hi akela hai jo azal se hai aur hameshah

hamesh rahega, aur agar aap yeh kahen ke makaan ya'ni jagah ko adm se awajood mein laaya gaya (aur durust bhi yahi hai), to mera sawaal hai ke "Kiya aap ise makhlooq maante?, **agar aap kahen "nahin"**

to aap ne phir ise Allah Ta'ala ka shareek banaa diya kyun ke Allah hi akela khaliq hai aur uske aur uski sifaat ke elaawah jo kuchh bhi hai woh uski makhlooq hai, hatta ke har woh cheez bhi jo Allah ke muqarrar kardah tareeqon par zaati had tak ya nasl dar nasl khud badhti phalti phulti nazar aati hai woh bhi bila shak-o-shubah Allah ki makhlooq hai, kahin koyi aisi cheez na thi aur na hai aur na hi ho sakti hai jo Allah tabaarak wa Ta'ala ki makhlooq na ho, pas puri hi kaayenaat par khaaliq aur makhlooq ke elaawah koyi teesri taqseem waarid nahin ho sakti,

aur agar kahen ke "Makaan ya'ni jagah makhlooq hai" (aur durust bhi yahi hai), to mera sawaal hai ke "aap aur main aur jo jo kuchh hum dekhte hain sab kisi na kisi makaan ya'ni jagah mein hain ya'ni wajood dar wajood hain aur sab hi makhlooq hain, aur kisi bhi makhlooq ke maujood baawajood hone ke liye yeh laazim hai ke woh makaan rakhti ho, pas yeh zameen jis par hum hain ek makhlooq hai aur apne wajood mein ek wajood mein maujood hai, aur jis wajood mein yeh baa wajood hai woh wajood ek makaan hai jo ke makhlooq hai, ab mera sawaal yeh hai ke iss makhlooq makaan ke ba'd koyi aur makhlooq hai ya nahin?"

aur agar aap kahen ke nahin to yeh aisi baat hai jis ko aap khud bhi jhoot maanenge aur agar kahen ke "haan aasmaan", (aur durust bhi yahi hai), lehaaza main aap ke iss jawaab se ittefaaq karta hoon aur yaqeenan aap bhi iss baat se ittefaaq karenge ke iss aasmaan ke ba'd doosra aasmaan, phir teesra phir chauthha phir paanchwan phir chhata aur phir sab se aakhir mein saatwan aasmaan hai, to main poochhta hoon ke "Yeh saaton aasmaan kisi makaan mein maujood hain ya bila makaan?" agar aap yeh kahen ke bila makaan to yeh baat saraa sar ghalat huyi kyun ke iss tarah

aap unke ma'doom hone ka iqraar kar rahe hain, kyun ke har makhlooq ke maujood baa wajood hone ke liye makaan ka hona zaroori hai koyi makhlooq maujood baa wajood nahin ho sakti jab tak ke uske wajood ke liye makaan na ho, jaisa ke main ne oupar bayaan kiya, lehaaza aapko yeh maanna hi padega ke "haan saaton aasmaan maujood hain"

to phir mera sawaal hai ke "yeh saatawin aasmaan jis makaan mein maujood hain uska naam kiya hai?"", shaayad aap kahen "uss makaan ka naam hai, Khala", to yeh aisi baat hai jo ke oupar bayaan ki gayi baaton ke khilaaf hai kyun ke "Khala" ka ma'na hai, "Khaali, jahaan kuchh na ho", ab to uloomul falkiyaat waale bhi jadeed tahqeeqaat mein yeh kahte hain ke aasmaanon mein jis jagah ko "Khala, (Space) kaha jaata hai woh khala nahin balke wahaan bhi kuchh faasle par aise ajsaam paaye jaate hain jo uss jagah ko ek maadde ki shakl dete hain, pas "Khala ya'ni jahaan kuchh bhi na ho" uska koyi wajood ho nahin sakta lehaaza bila shak-o-shubah aisi cheez ko ma'doom hi kaha jaayega maujood nahin aur jab maujood nahin to makaan nahin aur makaan nahin to uss mein kisi wajood ka maujood hona mumkin nahin, aur agar aap yeh kahen ke "yeh saaton aasmaan jis makaan mein maujood hain use kaayenaat kahte hain", to phir main yeh poochhta hoon ke "kiya in saaton aasmaanon ke oupar bhi koyi cheez hai ya kaayenaat khatm ho gayi?", mumkin hai ke aap logon ki khud saakhtah, man ghadat rivaayat ki benaa par yeh kahen ke "ji haan wahaan karobiyan farishte hain", agar aisa hai to main waqti taur par aapki yeh baat maan kar yeh sawaal karunga ke "in naam nehaad karobiyan farishton ke ba'd kiya hai?, aur agar aap arsh karobiyan farishton ki baat nahin karte aur aap ke munkir nahin to phir aap ka jawaab hoga ke "aasmaanon ke ba'd arsh hai" (aur durust bhi yahi hai), to iss soorat mein mera sawaal yeh hai ke "Arsh ke ba'd kaunsi si makhlooq hai?",yaqeenan iska jawaab "koyi makhlooq nahin" ke elaawah aur kuchh nahin ho sakta, aur yahi haq hai,

kaayenaat ki sab se buland tareen cheez aur zameen aur aasmaanon par muheet arsh Allah ki aakhri makhlooq hai "Allah ki kursi (arsh) ne zameen aur aasmaanon ko gher rakkha hai" **(Surah Baqarah:2/255)**

to ab ghaur farmaaiye ke: yahaan tak mantaqi aur falsafiyaana bahas mein yeh baat saabit ho chuki hai ke makaan adm se wajood mein laayi gayi makhlooq hai, aur yaqeeni taur par yeh saabit ho gaya ke arsh ke ba'd koyi makhlooq nahin, lehaaza uska mantaqi nateejah yeh huwa ke kaayenaat kahtm ho gayi, aur jab kaayenaat hi khatm ho gayi, aur kaayenaat ki intehaa ke ba'd makhlooq adm huyi phir wahaan kisi makhlooq makaan ka wajood kaisa??

makhlooq hi kahtm ho gayi to Allah Ta'ala ke liye makaan ka saabit hona kaisa??? aur jahaan jis cheez ka wajood hi saabit nahin hota wahaan ma'aazallah uss cheez mein Allah Tabaarak wa Ta'ala ke wajood ke hone ya na hone ki baat karna kaisa??? lehaaza, Allah ke lafz-o-karam aur uski ataa kardah taufeeq se yeh saabit huwa ke kisi mantiq aur falsafe ki zor aazmaayi bhi Allah Ta'ala ke wajood paak ke kaayenaat se buland hone ki benaa par Allah Subhaanahu wa Ta'ala ke liye koyi makaan ya'ni jagah saabit nahin kar paati, yeh mahaz waswasah hai jo musalmaanon ko unke rab ki zaat-o-sifaat ki pahchaan se gumraahi mein daalne ke liye unke dilon mein daala jaata hai.(In sawaalaat wa jawaabaaat ka bunyaadi khayaal imam Muhammad Naasiruddin Albani رحمہ اللہ ki ek mahfooz shudah guftagu se liya gaya)

"Aye aql waalo ibrat haasil karo"

zara idhar bhi tawajjoh farmaaiye, ke, oupar zikr kiye gaye fatwe ka ghalat hona saabit ho chuka agar waqti taur par isko maan bhi liya jaaye ke yeh kahne se ke Allah oupar hai, Allah ke liye makaan saabit hota hai aur yeh kufr hai, to main kahta hoon ke iss tarah Allah ke liye ek makaan saabit hota hai, aur jo yeh kahte hain ke Allah har jagah maujood hai woh Allah ke liye kitne makaan saabit karte hain???

agar ek makaan ya'ni jagah saabit karna kufr hai to phir yeh

falsafah zadah fatwa dene waale jo Allah ko har jagah maujood kahte hain un par un ke apne hi fatwe ke falsafe ke andhere mein itni jaghon ki ta'daad ke baraabar kufr ka yeh fatwa lagta hai jitni jahgon mein yeh Allah Ta'ala ko maujood maante hain, aur yun yeh log itni badi ta'daad mein kufr ke murtakib hote hain ke jis ki ginti mumkin nahin,

zara yeh bhi sochiye ke agar yeh durust hai ke Allah har jagah maujood hai to kiya naoozubillah, Allah Ta'ala ghusl khaanon, baitul khala, zina ke addon, sharaab ke addon, juye ke thhekaanon,cenima gharon, girja gharon, mandiron aur in se bhi Paleed aur gandi jaghon par jahaan saraasar haraam aur paleed kaam hote hain wahaan bhi maujood hai??? "Paak hai Allah arsh ka rab, un sifaat se jo yeh log Allah ke liye bayaan karte hain" **(Surah Ambiya:21/22)**

"Aasmaanon aur zameen ka rab, arsh ka rab Allah paak hai un sifaat se jo yeh log Allah ke liye bayaan karte hain" (Surah Zukhruf:43/82), "Paak hai Allah, aur buland hai un sifaat se jo yeh log Allah ke liye bayaan karte hain" **(Surah Anaam:6/100)**

Tawajjoh farmaaiye-e-qaariyeen kiraam ke kis qadar gandah aqeedah hai yeh ke Allah har jagah maujood hai aur Allah ki shaan mein kitni badi gustaakhi hai, agar koyi yeh kahe ke: "Allah aisi jaghon mein nahin balke sirf paak jaghon mein hai", to main yeh kahunga ke "Allah ke har jagah maujood hone ki to koyi daleel aapke paas hai nahin ab uss mein se bhi iss takhsees ya'ni kisi jagah hone aur kisi jagah na hone ki daleel kahaan se laayenge??? yeh log Allah Ta'ala ko uski tamaam makhlooq se alag, juda aur buland maanne waalon par apne falsafon ki rau mein jo yeh ilzaam dete hain ke woh log Allah ko "ek makaan ya'ni jagah" mein maan kar kufr karte hain to kiya khud yeh log Allah Ta'ala ko anginit jaghon mein maujood qaraar de kar apne hi falsafe zadah fatwon ke anhderon mein mulzimeen ki nisbat kahin ziyaadah aur bade kufr karne waale nahin ban jaate hain, walaa hawla walaa quwwata illaa billaa, Allah na kare, kahin aap bhi aise fatwe dene dilwaane ya maanne waalon mein se

to nahin??? in sab sawaal-o- jawaab ke ba'd agar koyi apne falsafe aur apni mantiq ki ghalti maanne ki bajaaye uss ghalti ko chhupaane ki koshish mein, uski taweel karne ki koshish mein agar koyi yeh kahe ke "hamaare yeh kahne se ke Allah har jagah maujood hai, hamaari muraad Allah Ta'ala ki qudrat aur ilm hai", to main kahunga ke "agar yeh baat hai to bataaiye ke phir Allah paak ki zaat mubaarak uska wajood mubaarak kahaan hai??? aur phir pure yaqeen aur eemaan ke saath yeh kahta hoon ke" iss sawaal ka haq aur sach jawaab sirf aur sirf wahi hai jo Allah Al-a'alaa ne apne kalaam qur'an shareef mein, aur uski tafseer mein aur uske elaawah taakeedi aur ezaafi maloomaat ke taur par apne Rasool kareem Muhammad ﷺ ki zabaan mubaarak se adaa karwaaya, jiski bahut si misaalein saabqah safhaat mein zikr ki jaa chuki hain",

Doosre Shak ka jawaab

Doosra shak jis ka aam taur par log shikaar hote hain woh yeh hai ke:: Allah ko arsh se oupar maanne se Allah ke liye ek simt ka ta'ayyun ho jaata hai aur agar Allah Ta'ala ko ek simt mein maan liya jaaye to baaqi simtein usse ghaayeb ho jaati hain aur yeh Allah Ta'ala ke shayaan-e-shaan nahin balke Allah ke farmaan"be shak Allah har cheez ka ehaata kiye huye hai" **(Surah Fussilat:41/54)**, ke khilaaf hai".

Main ne kuchh der pahle iss shak ka zikr karte huye kaha tha"yeh falsafah bhi unki jehaalat ki daleel hai ke Allah Ta'ala ke har cheez ko ehaata karne ko ma'aazallah, cheezon ko Allah paak ke wajood mein, ya uske wajood paak ke saath muttasil hona samajhte hain, aur Allah Ta'ala ki sifaat ki apni zaati sochon ki benaa par taweel karte karte unki ta'teel karte huye unke inkaar ka shikaar ho jaate hain, wala hawala walaa quwwata illaa billah",

INSHA ALLAH ab apni iss baat ki mazeed wazaahat karta hoon, Allah Tabaarak wa Ta'ala ki zaat paak ko har jagah maanne waalon ki iss mazkoorah baala falsafiyaana daleel ke

jawaab mein bhi mujhe yehi kahna padta hai ke "Rasoolullah ﷺ ki sahih saabit shudah sunnat mubaarakh, sahaaba ﷺ ki jamaa'at ke aqwaal-o-afaal, ummat ke aimmah aur ualmaa-e -rabbaniرحمہم اللہ ki ta'leemaat ko chhod kar, mantiq, falsafah, khud saakhtah sochon,chand laffaazi baaz logon ki kitaaben padh kar ya unki taqreeren sun kar qur'an ko samajhne, aur deen ke masaayel aur muaamlaat mein hulool aur ahkaam eijaad kar lene ki wajah se isi qism ki ghalat fahmiyaan paida hoti hain", Allah Ta'ala hum sab ko aur har ek kalimah go ko isse aur har ek gumraahi se mahfooz rahne ki himmat de, aaiye Allah ko uski tamaam tar makhlooq se alag, juda aur buland na maanne waalon ke iss mazkoorah baala doosre shak ke jawaab mein ummat ke imamonرحمہم اللہ ke faraameen ka mutaala karte hain, Shaikhul Islam Imam Ibne Taymia رحمہ اللہ likhte hain" Allah ke Rasool ﷺ ne apne rab ke baare mein jis jis baat (sifat) ki khabar ki hai uss par eemaan laana farz hai, khaah uska mafhoom hum jaanein ya na jaan paayein, kyun ke Rasoolullah ﷺ ki sadaaqat ki tasdeeq Allah ta'ala ne ki hai, lehaaza jo kuchh kitab aur (Sahih saabit shudah) sunnat (shareefa)mein aaya hai uss par eemaan rakhna har saahib-e-eemaan ke liye farz hai, aur isi tarah jo sifat Sahaaba ﷺ aur ummat ke imaamon ke ittefaaq ke saath saabit hai uss par eemaan rakhna bhi waajib hai, kyun ke inka ittefaaq kitab aur sunnat ke dalaayel ki bunyaad par hi hai. aur (alfaaz ke aam ma'na ko bunyaad banaa kar, unke iste'maal mein mutakallim ki muraad jaane baghair) jis sifat ke hone ya na hone ke baare mein ba'd aane waalon ne ikhtelaaf kiya, un alfaaz ke baare mein kisi ke liye paabandi nahin ke woh un alfaaz ki muraad jaane baghair unke durust ya naa durust hone ki baat zaroor hi kare, balke uske liye jaayez hi nahin ke woh un alfaaz ki muraad jaane baghair (un sifaat ke baare mein)kuchh baat kare (jin sifaat ke liye woh alfaaz istemaal huye hain, phir bhi agar koyi shakhs Allah ki sifaat ke baare mein khabar rakhne waale alfaaz ki koyi muraad le kar baat karta hi ti), agar jo muraad woh baat karne waala leta hai haq

hai to uski muaafiqat ki jaayegi aur agar uski muraad baatil hai to uski mukhaalifat ki jaayegi aur agar uski baat in donon (ya'ni haq wa baatil) muraad par mushtamil hai to na uski baat puri ki puri qubool ki jaayegi aur na hi puri ki puri radd ki jaayegi jaisa ke log (Allah ke baare mein) lafz "simt" aur "Attaheez" ya'ni ek jagah mein hone" ki muraad mein mukhaalifat ka shikaar huye,pas lafz "simt" se kabhi to Allah ke elaawah koyi aur maujood cheez muraad li jaati hai aur jab aisa ho to yaqeenan woh cheez makhlooq hai, jaisa ke agar lafz "simt" se muraad "arsh ya aasmaan liya jaaye" aur kabhi isse muraad ghair maujood cheezli jaati hai jaisa ke jo kaayenaat ke oupar hai, yeh cheez maloom hai ke (Allah Ta'ala ke liye qur'an wa sunnat mein) lafz "simt" ka koyi iste'maal nahin milta, na to uski taayeed karta huwa, aur na hi mukhaalifat karta huwa, jaisa ke "Alalu" ya'ni qaayem hona bulandi" aur "Al-istawa" ya'ni barajmaan hona" aur "Al-Fauqiya" ya'ni oupar hona" aur "Al-urooj ilaih" ya'ni Allah ki taraf chadna" waghairah ka saaf zikr milta hai,

aur yeh baat bhi yaqeeni taru par jaani jaa chuki hai ke siwaaye khaaliq aur makhlooq ke kahin kuchh aur maujood nahin hai aur khaaliq subhaanahu wa Ta'ala apni makhlooq se alag hai, na uski makhlooqaat mein koyi cheez uski zaat mein se hai, aur na hi uski zaat mein koyi cheez uski makhlooqaat mein se hai,

pas jo koyi "simt" ki nafi karta hai use kaha jaayega "kiya tum simt se muraad koyi maujood makhlooq lete ho, agar aisa hai to Allah iss baat se paak hai ke woh apni makhlooqaat mein se kisi ke ander ho, aur agar tum "simt" se muraad kaayenaat ke ba'd lete ho to yeh durust hai kyun ke Allah Ta'ala kaayenaat ke oupar hai aur apni tamaam tar makhlooq se alag aur juda hai hai",

isi tarah jo yeh kahe ke Allah Ta'ala ek"simt" mein hai to use jawaaban yeh bhi kaha jaayega ke "kiya tum apni iss baat se muraad lete ho ke Allah Ta'ala kaayenaat ke oupar hai? ya tum yeh muraad lete ho ke Allah Ta'ala apni amkhlooqaat

mein se kisi ke ander hai? agar tumhaara jawaab pahli baat hai to haq hai aur agar doosri baat hai to baatil hai", (Bahawalh:Attadmaria" safah:65 ta 67, Muhammad bin Au'dah ki tahqeeq ke saath shirkatul abikaan ki chhapi huyi)

Shaikhul Islam Imam Ibne Taimiya رحمہ اللہ ki bayaan kardah wazaahat ke ba'd yeh shak baaqi nahin rahta ke Allah ko oupar kahne se Allah Ta'ala ke liye simt ka ta'ayyun hota hai lekin, iske ba'd bhi agar kisi ke zahan mein yeh shak karwaten leta rahe to uske liye Imam Abu Muhammad Abdullah bin Umar Aljaweni رحمہ اللہ ka ek behtareen aur aqli daleel par mabni qaul naqal karta hoon jo unhon ne apni kitab "Al-istawa wal fauqiyah" mein likkha::

Ahle Ilm ne jo kaha hai uss mein koyi shak nahin kyun ke unka kahna daleel wa burhaan se saabit hai, aur woh yeh ke , zameen kaayenaat ke oupar waale hisse ke ander hai, aur yeh ke zameen ek gend ki tarah hai aur tarbooz ke ander tarbooz ki tarah aasmaan ke ander hai, aur aasmaan ne zameen ko har taraf se gher rakha hai, aur zameen ka markaz sab se nichli jagah hai, pas uske neeche jo kuchh aata hai use neeche nahin kaha jaa sakta balke oupar kaha jaayega jaisa ke agar zameen ke markaz se koyi cheez soraakh karte huye kisi bhi rukh se baahar ko aaye to uska safar oupar ki simt mein hi hoga (jaisa ke agar koyi mizayel zameen ke andar ki taraf daagha jaaye, to jab tak uska safar zameen ke markaz ki taraf hoga uss waqt tak yehi kaha jaayega ke yeh neeche ki taraf jaaraha hai aur jab woh markaz ko paar karke doosri taraf ke safar mein daakhil hoga to koyi bhi aql-e- saleem waala yeh nahin kahega ke woh mizayel neeche ki taraf jaaraha hai balke yahi kahaa jaaega ke woh mizayel upar ki taraf jaaraha hai",

Iss baat ki ek daleel yeh bhi hai ke agar koyi zameen ki satah par mashriq se maghrib (ya kisi bhi ek simt mein, simt tabdeel kiye baghair naak ki seedh mein musalsal) chalta rahe to woh saari zameen ka chakkar laga kar wahin pahunch jaayega jahaan se usne safar ka aaghaaz kiya tha, aur iss dauraan

zameen musalsal uske neeche rahegi aur aasmaan oupar, pas aasmaan ka woh hissah jise zameen ke neeche samjha jaata hai woh haqeeqatan neeche nahin oupar hai, lehaaza saabit huwa ke aasmaan kisi bhi simt se apne haqeeqi wajood ke saath zameen ke oupar hai ((Kyun ke zameen iske andar hai ya'ni zameen kisi bhi simt se aasmaan ke neeche hai" aur mazeed likkha ke "agar ek makhlooq jism ya'ni aasmaan (ka mu'aamlah yun hai ke woh)) apne wajood ke saath zameen ke oupar hai ((aur uska har taraf se ehaata kiye huye hai)) to uss (khaliq Allah subhaanahu wa Ta'ala) ka mu'aamlah kiya hai jaise koyi cheez nahin uske har se buland aur muheet hone ka mu'aamlah uski shaan ke mutaabiq hai ((uski sifaat ko makhlooq ki sifaat ke mutaabiq nahin samjha jaa sakta, aisa karna saraasar gumraahi aur aakhirat ki tabaahi ka sabab hai))oupar bayaan ki gayi in wazaahaton ke ba'd koyi aql ka andha hi iss haqeeqat se inkaar kar sakta hai ke aasmaan ne har taraf se zameen ka ehaata kar rakkha hai, aur aasmaan har simt se oupar aur zameen har simt se uske neeche hai,

yeh haqaayeq in imamon رحمہم اللہ ne uss waqt likhe jab unke paas hamaare iss waqt mein maujood wasaayel nahin the, subhaanallah ke ab Allah Ta'ala ne insaan ko jo wasaayel aur uloom maujoodah waqt mein muyassar kar rakkhe hain woh in tamaam baaton ki tasdeeq karte hain,iss tasdeeq ke ba'd yeh jaanne mein koyi mushkil nahin rah jaati ke jis tarah zameen ko ek aasmaan ne apne ehaata mein le rakkha isi tarah baaqi aasmaanon ne ek ke oupar ek ne apne se neeche waale ko apne ehaata mein le rakkha hai, aur Allah Ta'ala ka farmaan hai "Allah ki kursi (arsh) ne zameen aur aasmaanon ko gher rakkha hai" **(Surah Baqarah:2/255)**

to ab agar yeh kaha jaaye ke Allah Ta'ala apni iss kursi ya'ni arsh par hai aur apni tamaam makhlooq se alag aur juda hai to kisi simt ka ta'ayyun kahaan se ho gaya!!! "agar tum nahin jaante to yeh musibat hai" aur agar tum jaante ho to yeh usse bhi badi musibat hai, ya'ni jaan boojh kar anjaan bante ho aur haq se ru gardaani karte ho aur karwaate ho.

::Teesre shak ka jawaab::

Teesra shak jis ka aam taur par log shikaar hote hain woh yeh hai ke :::iss tarah Allah ki makhlooq se mushaabihat ho jaati hai aur yeh jaayez nahin kyun ke Allah Ta'ala ne farmaya hai: "Allah ke jaisi koyi cheez nahin" **(Surah Shoora:42/11)**

Iss shubhe ka ibtedaayi zikr karte huye chand safhaat qabl main ne likkha tha. iss aayat-e- mubaarakah ko bhi apni zaati fikr ke mutaabiq samajhne waalon ne uske doosre hisse ki taraf koyi tawajjoh kiye baghair apni zaati sochon aur jehaalat zadah qur'an fahmi ki benaa par samjha aur haqeeqat ke baraks mafhoom lekar uski zid karne lage. aur ab **INSHA ALLAH** iski tafseel bayaan karte huye kahta hoon ke,agar yeh baat kahne waale apni daleel ke taur par pesh kiye jaane waale aayat-e-mubaarakah ke iss hisse ke ba'd aayat-e-sharifa ko aakhir tak pura padh kar Allah aur uske Rasool ﷺ ki bayaan kardah tafseer ko samajh lete to woh falsafah unko shikaar na kar paata jis ka yeh shikaar huye, Allah Ta'ala ne farmaya hai: "Allah ke jaisi koyi cheez nahin, aur woh sunta hai aur dekhta hai **(Surah Shoora:42/11)**

Mohtaram qaariyeen ghaur farmaaiye ke: Allah tabaarak wa Ta'ala khud yeh bata raha hai ke uske jaisi koyi cheez nahin aur sunta bhi hai aur dekhta bhi hai, ya'ni Allah Tabaarak wa Ta'ala uski aisi sifaat ka zikr bhi kar rahaa hai jo naam ki mushaabihat ke saath uski makhlooq mein bhi hain, aur iss baat ki wazaahat apni sifaat ke zikr se pahle farma di hai ke uske jaisi koyi cheez nahin hai, ya'ni sifaat mein naamon ki mushaabihat sifaat ki kaifiyat ki mushaabihat ki daleel har giz nahin,

iske elaawah bhi Allah Ta'ala ne apne baare mein aur Allah ke Rasool ﷺ ne apne rab ke baare mein jis jis sifat ka zikr kiya hai falsafah zadah zahnon ne aayat ke sirf ek hisse ko apni mantiq ke mutaabiq samajh kar un sab sifaat ka inkaar kar diya aur ulti seedhi baatil taaweelen kin, inko aur inke pairo kaaron ko ummat ke Imamon ne "Mo'attilatun" ya'ni Allah ki

sifaat ko khatm karne waali jamaa'at" ka naam diya, agar Allah Ta'ala ki sifaat ka inkaar ya taaweel karne waale yeh soch lete ke Allah Ta'ala iss aayat mein pahle yeh bataa rahaa hai ke uske jaisi koyi cheez nahin aur phir yeh bataaya ke woh sunta bhi aur dekhta bhi hai, to iska ma'na yaqeenan yeh hai ke uska sunna aur dekhna kisi makhlooq ke jaisa nahin, isi tarah uska hansna, naaraaz hona, khush hona, neeche utarna, uska chehrah uske haath, uski pindli, uska paaon, sab jo kuchh usne apne baare mein bataaya ya uske Rasool ﷺ ne bataaya hai haq hai aur uski shaan ke mutaabiq hai yehi mafhoom hain Allah ke farmaan mubarak :"Allah ke jaisi koyi cheez nahin, aur woh sunta hai aur dekhta hai" ka, yahi hai woh mafhoom jo hamen Allah ke Rasool ﷺ ki ta'leemaat mein milta hai aur sahaaba ؓ aur ummat ke imamon رحمہم اللہ ki ta'limaat mein milta hai, mazeed aur mukarrar wazaahat ke liye kahta hoon.

Zara aql se socha jaaye to saaf samajh mein aata hai ke ghussa, muhabbat, hansna, sunna, dekhna, waghairah yeh tamaam sifaat khaaliq ne apni makhlooq mein bhi rakkhi hain aur kisi ek makhlooq ki sifat ki kaifiyat doosri makhlooq se nahin milti, hatta ke ek hi jins ki makhlooq ke do afraad ki ek hi sifat ki kaifiyat mukhtalif hoti hai, mera ghussa, muhabbat, hansna, sunna, dekhna waghairah, aap ke ghusse, muhababt, hansne, sunne, dekhne waghairah jaisa nahin, aur aapki yeh sifaat meri sifaat jaisi nahin,

aur isi tarah har ek insaan mein farq hai hatta ke haiwanaat mein bhi yeh farq maujood hai, yeh to baat huyi kisi ek makhlooq ka doosre makhlooq se mu'aaznah karne ki, ab agar ek shakhs ki ek hi sifat ko do mukhtalif haalaton mein, do mukhtalif nisbaton se dekha jaaye to woh bhi ek jaisi nazar nahin aati jaisa ke maan se muhabbat aur biwi se muhabbat ek jaisi nahin, biwi se muhabbat aur beti aur bahan se muhabbat ek jaisi nahin hoti, lehaaza yeh baat har achchhi aql qubool karti hai ke, koyi si do makhlooq mein kisi ek sifat ke hum naam hone ki wajah se un do sifaat ka sifaat

waali shkashiyaat ka juzwi ya kulli taur par ek doosre jaisa hona ya mushaabah hona kisi bhi taur par waaqe' nahin hota, insaanon aur haiwanaat ki bahut si sifaat ke naam ek hi jaise hain, jaisa ke dekhna, sunna, chalna, bhaagna, khaana, muhabbat, ghussah, ghairat aur be ghairati waghairah, lekin koyi bhi yeh nahin kahta ke chunke insaanon aur haiwanaat mein yeh sifaat ek jaisi hain lehaaza woh ek doosre ke mushaabah ho gaye, aur phir iss mushaabihat ko door karne ke liye koyi bhi in donon makhlooqaat mein se kisi ki kisi sifat ka inkaar nahin karta,

jab yeh muaa'mlah makhlooq ka hai to khaaliq ka muaa'mlah uski shaan ke mutaabiq hai aur waisa hi hai jaisa ke usne oupar zikr ki gayi aayat mein bataaya hai,

to yeh baat badi wazaahat se samajh mein aati hai ke do mukhtalif cheezon ka naam ek jaisa hone se un cheezon ka ek jaisa hona hargiz zaroori nahin hota, aur do mukhtalif sifaat do mukhtalif cheezen hi hain jo har saahib-e-sifat ke mutaabiq mukhtalif kaifiyat ki haamil ho jaati hain go ke naam ek hi jaisa hota hai, pas yahi mafhoom hai Allah paak ke farmaan "Allah ke jaisi koyi cheez nahin, aur woh sunta hai aur dekhta hai" ka,

lehaaza Allah Ta'ala ki tamaam sifaat jo usne khud aur jo uske Rasool ﷺ ne bataayi hain un par bila chun wa charaan eemaan laana farz hai aur unki kisi taur par koyi baatil taaweel karna, ya ta'teel karna kufr tak le jaane ke asbaab mein se hai,

jaisa ke koyi yeh kahe Allah ke haath se muraad uski qudrat hai ya Allah ki pindli se muraad uski zabar dasti hai, waghairah waghairah,

iss qism ki baatil ta'weelaat aksar kitaabon balke aam kitaabon mein kiya tafseer aur sharah ki kitabon mein likhi huyi dikhaayi deti hain.laa hawla walaa quwwata illaa billah

Ummeed hai ke hamaare zer-e-bahas mauzu' par itni baat **INSHA ALLAH** kaafi hogi, likhne ko aur bhi bahut kuchh hai lekin baat ko mukhtasar rakhne ki gharz se yahin rukta hoon,

Allah Ta'ala hum sab ke aur tamaam musalmaanon ke dilon mein se zid aur ta'assub door karde aur haq jaanne, uske qubool karke hameshah uss par amal karne, aur usko nashr karne ki taufeeq ataa farmaaye, kisi padhne waale ke dil-o-dimaagh mein koyi aur shubah ya sawaal ho to meri guzaarish hai ke kisi jhijak ke baghair uss shubhe ko saamne laaye aur uske saath saath yeh guzaarish bhi hai ke apne shak-o-shubhe ya sawaal ko saamne laane se pahle jo kuchh iss kitab mein likkha gaya hai uska baghaur aur baar baar mutaala kare ain mumkin hai ke uske shak ka jawaab pahle se hi iss kitab mein maujood ho.

Wasslaamu Alaykum, dua' ka talib
Adil Suhail Zafar
15, Zulqa'dah 1424 hijri
07/Januaray/2004